

HOW OUR SOLDIERS RETURN. By VALE OWEN

SEE PAGE 367.

# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,078.—Vol. XL.

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Dr. ELLIS T. POWELL,  
STANLEY DE BRATH,  
REV. F. FIELDING  
OULD,  
REV. G. VALE OWEN.

This issue is of vital  
interest to all who have  
been bereaved by the  
Great War.



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

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THURSDAY, 11TH, AT 6.30 P.M.—Devotional Meeting. At 7.30 P.M., Lecture by Dr. W. J. Vanstone.

FRIDAY, 12TH, AT 3 P.M.—Conversational Gathering. At 4 P.M., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.

**SPECIAL NOTICE.**—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

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# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,078.—VOL. XL.

[Registered as]

SATURDAY, NOVEMBER 6, 1920.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Miss Lily Dougall observed in her paper, read at the Church Congress, that in "these pages and pages of 'spirit writing,' these glib utterances from the lips of a hundred mediums," there was "no original thought, no pregnant phrase, no beauty of diction." "A little learning is a dangerous thing"—Miss Dougall, we fear, has but an imperfect acquaintance with the literature of Spiritualism. We have listened to, recorded and read, many communications from mediums which had these qualities of which Miss Dougall lamented the absence. The pages of *LIGHT* in past years bear ample testimony to the fact. We speak not only for ourselves, but for others who are qualified by experience and training to pronounce a judgment on these matters. We readily admit that these qualities are not common in spirit communications; but where are they common? Not certainly in the general literature of our time. And what a strange standard of evidence to erect! We claim to be dealing with human beings in another state of evolution, and it is urged against the claim that the men and women of the other world show no original thought, no beauty of diction in what they have to say. Really if they all showed themselves to be miraculously equipped with philosophical depths of minds and graces of diction we should be rather suspicious of them than otherwise! Death does not make such transformations.

The "Guardian," in some Notes on the Church Conference at Southend, tells us that "Perhaps the most generally interesting and attractive discussion was that on Spiritualism," and it refers to some "touches of humour" as in the case of Miss Lily Dougall's story of the spirit anxious to send her a message—"a spirit" which she at once recognised as that of a friend who was still alive! We are glad to note that the "Guardian" is not exactly captured by this touch of humour, for it remarks, "Yet even an incident of this kind raises some curious questions." Of course it does. If Miss Dougall knew a little more of her subject she would know that "messages from the living" are not at all unknown in psychic research. Sir William Barrett has related some remarkable experiences on the subject where the messages from a living person were curiously evidential of their source. May it not be that man is a spirit here and now, and that the fact is expressed in this psychical fashion? We

fear that laughter at the idea is rather suggestive of the "vacant mind." It should, as the "Guardian" remarks, raise some curious questions—and very serious ones, too!

Amongst the problems we have yet to solve is the degree and quality of relationship between apparitions and the originals which they appear to counterfeit. It is dangerous to draw any hard and fast line in these matters and to assume that they are simply "pictures" and nothing more. The supposed "thought-form," or image, may have a much closer association with the reality than appears on the surface. The case of the "Visions at Versailles," recently referred to in *LIGHT*, represents an instance in point. Some of the phantom people showed life and intelligence as though they were actually there and not mere insensate apparitions. Here is another example as related by Lady Radnor in the S.P.R. Proceedings, Vol. VIII. It concerns a Miss A.—a clairvoyante who, when visiting Salisbury Cathedral, noticed standing in the door of a chapel a monk, dressed in a dull sort of muddy brown, with a knotted cord round his waist. Afterwards she beheld a good many monks, similarly attired, filing out of the door of the chapel and back again, holding books and rosaries. She observed that the cross of the rosary was of rather a peculiar shape.

Now, this might have passed for a kind of psychometric picture, but for the fact that the clairvoyante had a conversation with one of the monks. To quote the account given:—

She has seen these monks nearly every time she has been to the Cathedral, and one gave his name by raps, but owing to the fact that the Bishop and the head verger both said that no order of monks had ever been connected with the Cathedral, we thought perhaps it was a hallucination. Yesterday, however, February 23rd, 1890, Miss A. again saw the monks, and asked what Order they belonged to; the answers were in raps.

Q.: What Order do you belong to? A.: St. Francis d'Assisi. Q.: Do you mean Franciscans? A.: Yes. Q.: Did you live here? A.: No. Q.: Where, then? A.: Palace.

Having obtained this clue, on my return home I looked in Britton's History of Wiltshire, and found on an uncut page that there had been a monastery of Greyfriars (Franciscans) at the S.E. corner of the Cathedral (where the Palace and the grounds now are), and that Bishop Poore gave them the land.

## THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

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"Light" can be obtained at all Bookstalls and Newsagents.



## A REMARKABLE PSYCHOGRAPH. CONCLUSIVE PROOF FOR THE ROYAL PHOTOGRAPHIC SOCIETY.

(Concluded from page 346.)

The moment the development of the plate was complete the image on the negative was closely examined by all present and it was found to be a rose. Then a further remarkable discovery was made, for on closer inspection it was seen that the negative was in reality a positive, which indicated a white rose. Those present then adjourned to a room connected with the dark room and all who had been present at the test affixed their initials to the plate on which was the skotograph. There was one fact that was uppermost in the minds of all—the rose appeared on the plate under strict test conditions—and the following certificate was drawn up by Dr. Lindsay Johnson at the office of the R.P.S. and signed by all who had been present at the test:—

We, the undersigned fellows and members of the Royal Photographic Society, and one other person, testify that a box of sealed plates was opened in our presence in one of the dark rooms of the R. P. Society, and that on developing one of the four plates of the middle packet the positive image of an open rose (flower) appeared on the plate, which was developed and fixed in our presence. We further testify that the plates were not tampered with by any one present, and owing to the powerful red light no trickery or substitution of plates could have been effected without our perceiving it.

(Signed)

JAMES S. W. COKE, M.R.P.S.  
JOHN CHRISTOPHER SCOTT, M.R.P.S.  
GEO. LINDSAY JOHNSON, F.R.P.S.  
H. W. ENGHOLM.  
F. R. SCATCHERD, Member of S.P.R.

Everyone signed this at once with the exception of Mr. Crowther who instead pencilled the following note on the certificate: "In this form I hope the incident will not be exposed." He then appended his signature. It was not quite clear why he added this line. But in the interview with Mr. Crowther that appeared in "Truth" for October 6th his statement seemed to throw some light on why he did not wish Miss Scatcherd to give publicity to the test. In the course of the article referred to it is stated:—

"So far as it goes, the test is conclusive in that it shows that the psychograph of the rose was not produced in the process of development. But Mr. Hope must do better than this before he can ask people to believe that the impressions are not produced by purely physical means. Seals can be manipulated and resealed, and in order to prevent substitution of a prepared packet of plates for the original something more is needed than the amateur precautions of persons who are already convinced of Mr. Hope's psychic gifts."

The above reference to Mr. Hope is altogether beside the mark, for Miss Scatcherd had most emphatically stated that Mr. Hope never handled the packet of plates at all, and, further, that from the moment that they were sealed in the presence of witnesses, as stated in our last week's issue, the plates never left her possession. So that the suggestion that the seals could be manipulated and resealed, etc., is making a very grave charge against the honour and integrity of Miss Scatcherd. The whole tone of the "Truth" article dealing with this test is entirely illogical, and, what is more to the point, is quite inaccurate in the principal details.

Having given the details of this test so far as they directly relate to Miss Scatcherd, Dr. Lindsay Johnson has also furnished us with the following statement in regard to his connection in the matter.

"On my arrival in London from South Africa, I was approached by certain people requesting me to examine some of the phenomena of Spiritualism with the object of putting them to such tests as would absolutely set at rest all doubts as to their reality or not. I accordingly began my investigations with regard to so-called spirit photography. A box of plates was bought by Miss Scatcherd at random from a respectable firm. Then the mediums, saying the test proposed was of a severe nature, and very rarely successful, asked the guide for instructions. This was carried out [see last week's issue.—Ed.]. On one was found a long message, in fine lithographed writing, giving detailed instructions, finishing up with two lines in the hand-writing of the late Archdeacon Colley, promising success if the instructions were followed. The box purchased by my friend was to be sealed in the presence of two witnesses, immersed very rapidly in water, and taken to be taken straight up to London and developed by myself. The box was brought

by Miss Scatcherd to the Royal Photographic Society's Rooms. In the presence of my friend and one other witness and three members of the Royal Photographic Society, I broke the seals before a powerful red light and removed the centre packet of four plates which I placed, in their presence, in a developing dish. The message previously quoted said the instructions must be strictly carried out or no result would occur. It also added that the image of an object would appear on one of the two centre plates of the inner packet. On developing a very fine image of a rose and leaf appeared on the middle plate, the remaining plates being clear glass when fixed. Inasmuch as the box of plates was sealed down by six seals, and the names of both witnesses written across the box, no tampering with its contents could have been possible, as the box never left Miss Scatcherd's hands from the time it was purchased until it was opened in the presence of five witnesses, the instant before the contents of the centre package were placed in the developing dish. As the seals were intact and we never removed our eyes from the box for an instant, I am at a loss to account for the presence of the image of the rose on the centre plate which made its appearance during development, except on the hypothesis that it was produced by an extra-mundane agency or spirit—or else by some unknown intrinsic power possessed by the medium. All the usual tricks, such as double exposure, exchange of plates, formation of an image by means of a mirror, reflected light, by X-rays, radium, or phosphorescent cards were completely ruled out by the nature of the experiment; since only the centre of the packet bore any image, all the remaining eleven plates being unaffected. All five witnesses testified in writing to the genuineness of the experiment. The formation of this image cannot be explained by any physical method, and is inexplicable by trickery, or any method known to science.

"GEORGE LINDSAY JOHNSON,  
M.D., F.R.C.S.

"Fellow of the Royal Photographic Society, London.

Welbeck Palace Hotel,  
Welbeck-street, London, W.  
September 22nd, 1920."

In view of the unassailable statements made by Miss Scatcherd and Dr. Lindsay Johnson, who, we may remind our readers, is a scientist of the highest repute, and one of the most famous criminologists of to-day, it does not seem unreasonable to suggest that faced with such evidence as is provided by this test the members of the

R.P.S. take this opportunity of solving what is to them the problem of how the psychograph appeared on the plate.

There are many thousands of these psychic photographs in existence to-day, and it is high time that scientific experts should investigate this matter in an unbiased manner. The Royal Photographic Society has in this test a great opportunity, and we sincerely hope that it will take every advantage of it, and not follow the example of the members of the Royal Society, who turned their backs on the wonderful phenomena that occurred in the presence of Sir Wm. Crookes, nearly fifty years ago. To-day the world is beginning to wake up to the extreme importance of these matters, and it seems, to say the least, unscientific for our leading savants to treat with indifference phenomena of this kind apparently because it is assumed that they originate in psychic or spiritual realms, and are therefore necessarily outside their province.

### LAST WEEK'S "LIGHT" SOLD OUT: AN APOLOGY.

We learn with regret that some of our readers were unable to obtain LIGHT at the bookstalls, owing to copies of the paper having been "sold out." It would facilitate matters if those who wish to make certain of a copy would lodge an order with their newsagent at once.

### "CLAUDE'S THIRD BOOK."

Mrs. Kelway Bamber has kindly allowed us to publish in serial form her latest book under this title. We hope to commence the series shortly.

MR. JAMES COATES lectured at Greenock on October 21st on Psychic Photography, under the auspices of the Society for the Study of Supernormal Pictures. Many excellent slides were shown, and from his rich storehouse of experience Mr. Coates gave a very convincing exposition of his subject.



The Rose as it appeared on  
the photographic Plate.



# PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

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*The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.*

## DR. GELEY'S PHYSIOLOGY.



MR. STANLEY DE BRATH.

ments under conditions that make fraud physically impossible; so that the results do not depend on the good faith of the medium, or even on that of the observers, unless in the obvious sense of correct reporting.

## MATERIALIZATION.

The first phenomenon studied by Dr. Geley was materialisation. Under the most stringent test conditions, the medium being completely undressed and clothed in the black garment provided (fastened at the back and sewn up at the wrists), seated in a small curtained cabinet in the middle of a lighted laboratory, he found that this medium exuded a tangible substance which, under the eyes of the observers, grew into hands that can grasp and faces which move, both seeming to sight and touch to have all the appearances of life. They seem to have inherent vitality, and have been repeatedly photographed by flashlight in their genesis, maturity and disappearance into the body of the medium. The ectoplasm, in other words, is part of the medium dematerialised into primary substance and rematerialised into physiological forms which do not seem to differ from normal flesh, bones and hair.

## THE ORGANISM DOES NOT GENERATE THE IDEA.

Dr. Geley registers the formation, from the semi-fluid emanation, of what appears to the senses to be true organic substance and its moulding into form. The Idea which determines that form is, therefore, pre-existent to the form produced, exactly as the form of the plant is pre-existent in the seed, or that of the insect in the nearly amorphous pulp in the chrysalis. The directing Intelligence is anterior to the organism.

He reasons that matter is ideoplastic, capable of being moulded by mental forces; in fact, by that inherent, immanent, omnipresent Mind which my previous article demonstrated as pervading all Nature. In other words, "the unique substance is resolved by final analysis into a superior dynamism that conditions it, and this dynamism is itself dependent upon the Immanent Idea." It will at once be perceived that this concept is in close conformity with the Platonic notion of the archetypal form and with physical science, which recognises all movement, whether of atoms, cells, or masses, as proceeding from energy directed by Universal Mind. It is impossible here to touch upon the extended experiments and the constructive reasoning that lead to this conclusion. It must suffice to point out that he proves that it is not the properties of matter that govern physiology, but a dynamic and psychic element. "The ideoplastic materialisations demonstrate that the living being can no longer be regarded as a mere cellular complex. It appears primarily as a dynamo-psychism, and the cellular complex that is its body appears as the ideoplastic products of this dynamo-psychism. Thus the formations materialised in mediumistic séances arise from the same biological process as normal birth. They are neither more nor less miraculous or supernatural; they are equally so. The same ideoplastic miracle makes the hands, the face, the viscera, and the entire organism of the fetus at the expense of the

maternal body, or the hands, the face, or the entire organism of a materialisation." The one is the normal and the other a supernormal action of the same essential dynamism. This "ideo-plasticity" is, then, strictly analogous to the transformation of the insect in the chrysalis, to normal generative processes, and to the mutations of species. This is a new departure in science as momentous as that made by Lamarck and Darwin, and will have effects as far-reaching; it shows that the laws governing physiological variations, which Darwin expressly states to be unknown, are psychic in nature and origin, the variations so produced being fixed and developed (or obliterated) by adaptation and selection.

## PERSONAL MATERIALIZATIONS.

Madame Bisson, under whose care the powers of the medium Eva were developed, studied these powers on her own account and with Dr. Schrenck-Notzing, as well as with Dr. Geley. She told me that many of these materialisations were of personalities, one, at least, of whom was well-known to her in life. Dr. Geley makes no such allegations, contenting himself with observation and photographic reproduction of the actual forms and faces during their genesis, persistence, and disintegration. The question of personality does not fall within the scope of his work, just as the origin of variations did not fall within Darwin's. In his book, "From the Unconscious to the Conscious" (Collins), which I have had the honour of translating, he discusses the supernormal faculties in Man, showing that these could not possibly have been developed either by adaptation or selection, and that a broad view of Evolution that takes account of Immanent Mind, leads to the conclusion that it consists essentially of a transfer from Unconsciousness to Consciousness. The subconscious faculties treated of are manifest as Cryptopsychism, Cryptomnesia, Telepathy, Lucidity, Healing, Mediumship, and Intuitionist genius.

## CRYPTOPSYCHISM.

This is the name given to that hidden process whereby without conscious effort ideas ripen in the mind. An illustration of it is the power that all can cultivate of waking at a given hour. Another form of it is the subconscious thought whereby a difficulty is cleared up by a night's sleep. This is quite different from the action of a brain re-invigorated by rest. I remember as a boy wrestling for some weeks with the differential calculus without being able to get at its principle. One night, I seemed to see it all clearly in a kind of dream. Waking up fully, I wrote down five propositions, which next day proved to be mathematically accurate, and cleared up the whole subject.

## CRYPTOMNESIA—THE HIDDEN MEMORY.

This, Dr. Geley shows by experiment and on physiological grounds, to be quite independent of the cerebral memory. It belongs to the subconscious Self, rather than to the conscious Person. It contains the entire record of a life's thoughts, emotions, and actions. It can be awakened under hypnosis, as shown by the very extended experiments of De Rochas and others, and is now fully recognised by psychologists. It is the reality of which the "books of Judgment" are the figure. When we are aware of the weakness and fallibility of the cerebral memory, it is tantalising to think that we have a perfect latent memory if we could only get at it. On the other hand some of us may some day find it highly inconvenient to remember what we should be only too glad to forget.

(To be continued.)

THE Crewe Circle have finished a successful visit to the British College, which included scientific work as well as the exercise of their gift on behalf of the bereaved. Following them at the College, comes Mr. W. Phoenix, of Glasgow, who has the gift of voice phenomena, trance, and control.

MR. H. L. JOHNSON (Balham) writes:—"As an old subscriber, one willing to pay double price in the past, I congratulate you on the attainment of your long, painstaking efforts to improve the appearance of your journal. The manner in which the work has been conducted in most trying circumstances has brought to your side a powerful band of workers, and their influence will aid all further efforts to attain your worthy ambition."



## UNSEEN PRESENCES ON ARMISTICE DAY. ARE THE FALLEN HEROES OF THE GREAT WAR STILL WITH US?

TRUE NARRATIVES OF SOLDIERS WHO RETURNED TO THEIR LOVED ONES.

### "THE MAN WHO CAME BACK."

A STORY OF AN "UNKNOWN" SOLDIER.

By PERCY R. STREET.



MR. PERCY R. STREET.

I am asked to tell the story of "a man who came back," yet how difficult it is to put into words a psychic experience.

In a bivouac at Enab, a day or so prior to the attack on Jerusalem, a comrade suddenly asked me to take note of his mother's address "for I shall go under in this affair." No amount of argument or persuasion could make him alter his opinion. All through the long march to our battle positions he kept reiterating his conviction. As we moved to the attack at dawn he remarked, "in twenty minutes I shall be dead." He was killed by my side as we lay firing on the Turkish trenches. I looked at my wrist watch: it was exactly twenty minutes from the time he spoke. Since then he has on three occasions, through different sources, come back and given certain proof of his continued existence—each time with some fresh evidence of identity.

Generally speaking, men are shy of relating their experiences of visions, premonitions and warnings; nevertheless, I have heard stories from men who are as diverse in character and mental culture as could possibly be, yet all have no shadow of doubt as to the origin and import of the happenings, and they declare themselves certain that their comrades have survived the shock of death. In these stories, seldom told, are the most soul-stirring and wonderful experiences men could have—a rich mine of psychic wealth.

After the capture of the Holy City we were operating in the Jordan Valley and about to make an attack on the bordering foothills. By my side marched a man with whom I was in the habit of discussing Spiritualism and psychic problems. We had, some time before, made a pact that if either of us was knocked out he would return and make his presence known to the other. Prior to the attack our duties separated us. Later in the day our advance was partially checked by strong enemy forces and a heavy toll of life exacted. The position was held until dark and all was quiet save for the shriek of an occasional shell. My comrades and I had lain down in the shelter of a rock and were quietly talking when, without any sound of footsteps, the figure of a man stood in front of us. There is no doubt we all saw him for a moment, and although the light was dim I could recognise him. I greeted him with "Hullo, Mac!" and waited for him to speak. No reply came for a moment. Then slowly, as if speaking with difficulty, he said, "Dad (it was a term he used in speaking to me), I am going home." It was not until this that I realised I was looking upon one who had passed from the body. Recovering from the shock I said, "Is it you, Mac? When did you get it?" referring, of course, to his fatal wound. "This morning," came the reply, "I am going home to see them all," and he vanished from sight. The others had heard me speaking but heard nothing of what he said, yet they had seen him. When we were relieved early next morning we made enquiries and found he had been shot by a sniper whilst carrying a message. We were on the verge of leaving the country for France ere I saw him again. A crouched figure outside my bivouac—broken and anguished—he told me of the efforts he had made to reach those he loved and who mourned for him. In their blindness and ignorance they had shut him out.

It was an experience unforgettable, a séance 'neath the olive trees of Ain Arik. We talked far into the night and at last I had the joy of realising that his grief had somewhat abated. He would try again. He asked me to promise that, should I return safely, I would do all I could to bring home the truth to others, so that the burden of their sorrow might be lightened. This sacred duty I have tried to fulfil.

The sequel is that he has been seen with me again and again as I have told his story, and now as these words are written I am conscious of his presence. To his dear ones he has manifested; they know that he is with them, living—loving yet—though dead.

### THE RETURN OF A SOLDIER BOY.

Mr. and Mrs. Hewat McKenzie give the following particulars of the photographs reproduced on this page, viz., a "psychic extra" and a portrait of the original taken in life.

On June 14th, 1918, they received an intimation from the War Office of the death of their son, Second Lieutenant William McKenzie (2nd Battalion London Scottish), at Jerusalem, on June 12th of that year.

On November 22nd, 1918, Mr. McKenzie made an appointment for a sitting with Mr. Hope, of Crewe, a medium for manifestations in Psychic Photography, hoping to be successful in obtaining a portrait of the son. An appointment was made, and at the close of the experiment Mr. McKenzie and Mr. Hope examined the negative, and found upon it the outline of a man's head. Some weeks passed, but as no print of the negative was received from Mr. Hope the result was left inconclusive.

Now, some time before this Lady Glenconner, who had visited Crewe, received upon a photograph of herself taken by Mr. Hope a "psychic extra"—the face of a young man unknown to her. The sequel was startling.

On December 7th, 1918, Mr. McKenzie had a sitting with Mrs. Osborne Leonard, when "Feda," the control, announced the presence of Mr. McKenzie's son, William McKenzie. On inquiring whether he had succeeded in giving a photograph of himself at Crewe, Mr. McKenzie was told "No," but his son added that on a plate exposed by a lady



In the circle is Lieut. McKenzie as in life. The face which came unexpectedly on the other portrait was recognised at once by his father and mother.

### Proof by Comparison.

whom he referred to as the mother of a soldier friend of his whom he had first met in spirit life, he thought he had done very well.

Recognising the description as that of Lady Glenconner, Mrs. McKenzie wrote to her, and received by return of post an unmistakable likeness of William McKenzie.

The picture corresponded with the description given of it by Mrs. Leonard's control, and there is sufficient difference between the picture and any photograph of the lad taken in life to prove that no copying could have been done, even if this had been possible. A notable feature of the portrait is the mark of the bullet wound in the temple, which was the cause of death. This is a particularly evidential point. The emaciation of the young soldier's face was the result of six weeks' sickness, and two years before, after a former casualty, his mother had seen him in a similar condition.

Why should the son's face appear on the photograph of a lady who was unknown to him? The only answer Mr. and Mrs. McKenzie can make is that there had been some slight friendship between Lady Glenconner and themselves, and that on several occasions after the death of their son he mentioned to them that he was assisted by Lady Glenconner's son in his attempts to manifest his presence. There was thus a link established the value of which was shown in the successful result of the photographic experiment.



## AN ONLY SON.

A PROVED CASE FROM GLASGOW.

BY WILLIAM JEFFREY.

[Mr. William Jeffrey is a prominent business man in Glasgow, a man of great force of character and high integrity. He is, by the way, a member of the "Magic Circle," being one of the best amateur conjurers in Great Britain.]

While on holiday at one of the largest hydropathic establishments on the West Coast I was asked if I would take part in an entertainment to be given to the visitors one wet evening in the autumn of the year 1918.

I consented, being quite prepared to take my share in the programme for the night's enjoyment. The committee took the names of those who were willing to take part and the songs they would sing. On being asked what song I would sing, I replied that I never sang a song in my life, nor did I recite. "Well, what can you do to entertain us? Can you conjure, or can you give us something in the way of Spiritualism?" My reply was, "I can give you both." "Can you, really, Mr. Jeffrey, are you not joking?" "Certainly not," I replied; "on such a subject as Spiritualism I never joke, it is much too serious a question to speak of in jest. In the first place I will give you some idea of what I mean by conjuring. Put me down on your programme for forty-five minutes' conjuring show." "I am sure the company would prefer to know something about Spiritualism," said one of the Entertainment Committee. "That can come later," I said, "to those who want it, and who are in earnest about such enquiries. In the first place, let me amuse you; we can speak of Spiritualism afterwards." At the end of the entertainment, word went round that not only was I a believer in Spiritualism but could actually give a demonstration of spirit communication. I was implored by many to give them a seance, which I was only too pleased to do.

One of the anxious inquirers was a gentleman who had lost his only boy in the great war. So great was the shock upon his nerves that he was compelled to take a rest from business. That very night I convinced him that his boy still lived, because he asked his own questions and I got the replies from him; no matter what his questions were, they were answered correctly. He thanked God for such evidence when he went to his room that night. The following day his health was almost restored, and three days later he returned to his business a wiser and a stronger man. It was joyful news, you can imagine, to take home to his lonely wife. Though it was very difficult for her to understand or even believe, she became interested, and was most anxious to be convinced like her husband. They lived a few miles from Glasgow, and I received a letter from the father requesting a seance for the mother's benefit to prove to her what I had already proved to him. This request I was only too pleased to grant, for I myself once required comfort; and I knew what it means. Strange to say, I could not get into communication with their boy or any of their friends, although we tried for several nights. Latterly, I had to give up my efforts to prove or confirm what I had been able to tell the father. I requested them to sit with a table at their own home to see if they could get any results for themselves.

Weeks passed without any results being obtained, which made them very disappointed, though they had not lost faith. The mother began to wonder if all these happenings at the first seance in which her husband got so much proof, were some delusion designed to uplift her from her sorrows, and she gave up trying again, till, one night, when their only child—a girl of ten years, was ill with diphtheria. The mother and she were confined to one room during the illness, and when the child was recovering, she said to her mother, "Let's try the table, as daddy and you did before I fell ill and see if Mr. Jeffrey is right." The mother, anxious both to amuse and please the child, did as requested and much to their surprise the table began to rap out messages by means of the table-spelling code, from the loving son to his mother, also to his little sister.

Great was the news which was awaiting the father on his return from the City! Not only had the boy given them loving messages in which he proved his presence, but also sent a message of sympathy from a comrade who had been killed to his mother who lived near by, but was unknown to those who had received the request. The message was at

once conveyed to the address given, and the sorrowing mother was thankful to get such comforting news of her soldier boy. After receiving the messages, father, mother and child again sat for further communication when they were told to ask Mr. Jeffrey to arrange a sitting at Crewe with Mr. Hope, the well-known photographic medium. A card of introduction from me was all that was necessary, and the mother started off for Crewe. I have never seen a life photograph of the boy. On the mother returning from Crewe she sent me a copy of the spirit photograph obtained there, with a letter in which she writes, "it is undoubtedly that of our boy." We reproduce the photograph on this page.

How many mothers living to-day would be comforted by such evidence, but some people say, "This is the work of the Devil, have nothing to do with it." What comforting news for a broken-hearted mother enquiring about her boy killed on the battlefield! Why do not those who make such statements tell these poor, sorrowing people what really has become of their loved ones, instead of throwing dust in their eyes, preventing them from getting into direct communication and proving for themselves how good God is? Isn't it strange how often God is mistaken for the Devil by those who should know better? As a man who has studied both sides of the question let me claim that Spiritualism supplies the only facts proving the survival of the departed.

## THE VIOLET TRAIL TO A GRAVE.

THE EMPRESS EUGENIE'S MYSTIC EXPERIENCE.

One of the best psychic stories we have met for a long time appears in "Blackwood's Magazine" for November, where Dr. Ethel Smyth tells how the Empress Eugénie found the grave of her son, the Prince Imperial, in Zululand. The story is corroborated by Sir Evelyn Wood and Dr. Scott, who were present.

The spot had been marked by a cairn of stones but by the date of the visit the jungle had encroached so that even the Zulu guides, who had been among the Prince's assailants, could not find it.

"The Prince had a passion for violet scent; it was the only toilet accessory of the kind he used. Suddenly the Empress became aware of a strong smell of violets. 'This is the way,' she cried, and went off on a line of her own.

"Sir Evelyn Wood said she tore along like a hound on a trail, stumbling over dead wood and tussocks, her face beaten by the high grass that parted and closed behind her, until, with a loud cry, she fell upon her knees, crying, 'C'est ici!' And there, hidden in almost impenetrable brushwood, they found the cairn!

"The Empress told me that the first whiff of perfume had been so unexpected, so overwhelming, that she thought she was going to faint. But it seemed to drag her along with it, she felt no fatigue and could have fought her way through the jungle for hours."

The "Daily Mail," after reproducing the story we have given, makes an attempt to explain it by pointing out that "there may be in human beings a sixth sense which manifests itself in conditions of extreme mental strain." Presumably the "Daily Mail" appreciates the fact that a sixth sense would be of little value if there were nothing upon which it could operate. In this case it was the scent of violets. But how did the scent arise, and what directed it to the grave?

The incident is unique in its combination of discovery by means of psychic faculty, the bringing to bear of discarnate influence, and the means used to do so. The first and second aspects have innumerable examples, but the affecting of the sense of smell is a rare phenomenon; much rarer than touch, hearing, or sight. Curiously enough, however, out of the very scanty group of instances we find violets concerned in two. In Miss E. K. Bates' "Seen and Unseen," p. 34, a friend materialising with "an indescribable atmosphere of freshness and purity," who had loved and worn violets much, brought with her the distinctive scent. "I smelt them distinctly while speaking to her" (1885-6). In Carington's "Death: Its Causes and Phenomena," p. 390-392 (1913) he refers to the scent of violets indicating an unseen presence.



MOTHER AND SON.

The face beside the mother, who was the sitter, was recognised by her as undoubtedly that of her boy.



## SPIRITUALISM AND SOCIAL RECONSTRUCTION.

REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).

(Continued from page 350.)



ELLIS T. POWELL,  
LL.B., D.Sc.  
Author of several works  
on Psychic Science.

Last week we reached the point where we discerned that a conviction of the survival of the spirit into another life must place psychic research in the premier position among the social sciences. They would be able to justify social and political progress as a means of improving the environment of incarnate spirit by way of preparation for its ultimate flight to a higher plane of existence.

THE STATE FOR MAN, NOT MAN FOR THE STATE.

This would be intelligible progress, which we might commend, on the highest scientific grounds, to the most critical democracy the world is ever likely to see. The older forms of government, the oligarchies, aristocracies, and monarchies in the proper sense of that

word, made no appeal to the intelligent co-operation of the governed. The business of the subject was to obey, not to understand—

"Theirs not to reason why,  
Theirs but to do and die!"

as millions have died in the shambles created by the despotisms of the past, as sacrifices to the obsolete doctrine that man exists to subserve the State. We say, on the contrary, that the State exists to foster the body, soul and spirit of the individual man and woman. Personal survival, in the sense of an eternal conscious upward evolution, cannot tolerate mere manum and drudgery. The psychic science which has explored the secrets of another world cannot approve the existence of dark corners in this one. We believe that although there is a time limit to the existence of matter and energy, there is none to the existence of personal consciousness; and therefore our belief requires that all the resources of matter and energy that can be brought within the control of man should be subordinated to his service, and that it must be done in the manner which will most effectively render them instruments in the training and upliftment of his spirit. And that is the basis of the whole cry for social reconstruction, whether the propagandists are really aware of it or not.

WHAT CHRISTIANITY MEANT.

So then, thanks to this conviction of personal, individual survival, this priceless right of developing our personal consciousness into harmony with a power which we conceive as a personal God, we justify from the psychic point of view, our possession of the extremely modest measure of political liberty which we enjoy. Modest it is, indeed—how modest we hardly realise. We consider ourselves vastly advanced upon the conditions, say, of Roman civilisation, founded upon slavery, and permeated through and through by the ideal that the State exists just for the glory and aggrandizement of the Emperor and the aristocratic class by which he was surrounded. Into those conditions, Christianity was thrust like a stick into an ants' nest. It came with ideals of equality, to replace a savage tyranny built upon slavery. It preached an assured personal survival in place of philosophic scepticism. It taught the fatherhood of a pure and lovable Godhead in contrast with the licentious deities of the ancient world. It shifted the centre of gravity from the Roman Emperor to God. It turned men's allegiance from an irresponsible and immoral debauchee to a tender and responsive friend. As soon as it had fought its way to a position of influence, its usefulness as a political engine was discerned by the despots and politicians. Constantine adopted Christianity; and since his day it has been distorted into an instrument by means of which to delude men into acquiescence with all the abuses and tyrannies of the world. They have been adjured to tolerate the exploitation, the tyranny, the licentiousness, the extortion, the cruelty, the bloodshed, and the trickery of their rulers as parts of a duty of submission incumbent upon them as Christians. They were to look to the other world for redress of the wrongs of this one.

No doubt the political schemers were not wholly, though very largely, to blame for this. When the foundations of the ancient world were loosened, and the whole system crashed down in ruins, some rallying point was necessary,

some ideal which would command the allegiance, or at least arouse the terrors, of ignorant and uncivilised millions. The perplexed rulers, struggling with a cataclysm of coarse, uncontrollable elements, found a social nucleus and anodyne in the hopes of heaven and the fears of hell which they worked for all they were worth during the thousand years of transition extending roughly from the years 600 to 1500 of our era. There was also, the spirit intelligences tell us, a psychic reason. In the childhood of the human race, man depended upon higher beings as a child upon the guidance of its parents. Their behests were conveyed through the pineal gland, still the means of telepathic sensations. During the last two thousand years at all events this guidance has been to some extent withdrawn, so that man might acquire independence—in the same way as we say to our boy or girl, "Well, you are now at an age when you must begin to think for yourself." But now again man is being brought into contact with such a multitude of new problems, as the old age merges and broadens into the new, that the higher guidance is being renewed, and is coming upon us in a flood of spirit communion.

A MISCHIEVOUS PERPETUATION.

Unfortunately, that which may at first have been a temporary political device—I mean the utilisation of the ideals of Christianity as the nucleus of social order—became transformed into a permanent theory of social structure. In the Europe of the early Middle Ages the whole art of government was shaped for the aggrandizement of aristocracy and the subjection of the vast bulk of the population. Slavery revived again, and men were transferred as chattels from one possessor to another. And in spite of one political upheaval after another, the doctrine survives, and is obeyed, to-day. We speak with bated breath of certain people as being by right the "governing classes," and we ought to be ashamed of ourselves for doing so. We are still half inclined to the views of the French aristocrat of the pre-revolution period, who said, "God thinks twice before He damns a man of that quality." The nation, until lately, allowed itself to be split into two great political parties, to one or other of which everybody was supposed to belong; and these divided between themselves (by secret arrangements made out of sight of the people) all the profit and pleasure of government. The business of the ordinary man was (and largely is) simply to vote, at long intervals, for one or other of these parties. When he had done that, he was supposed to get on with his daily toil, and to leave to his political masters everything that pertained to his happiness and progress. Well, that was the old scheme of the Roman despotism. It sacrificed the individual to the State. Every man must subserve the Government, instead of the Government subserving the hopes, capacities and aspirations of every man. That system left no adequate room for the evolution of the individual soul, as part of its preparation for survival and the hope of immortality. Progressive psychic science abhors such a condition of affairs. We affirm that what is socially wrong can never be spiritually right; that what is spiritually wrong can never be socially right.

(To be continued.)

### MEMORIAL STONE FOR SOLDIER SON.

Viscount Molesworth, on Saturday, October 30th, laid the foundation stone of the Bungalow which is being built for him at Staines. In performing the ceremony, Lord Molesworth said:—

"I am very pleased to see you all, and thank you most sincerely for your presence with us here this afternoon. We most heartily appreciate your moral and spiritual support on this occasion of laying a memorial stone to one of the dear boys who gave his life for us in the war. Those of you who share my views will know that I like to believe that I shall find the spiritual counterpart of this little house when my time comes to pass to the spheres beyond. I now declare this stone to be well and truly laid."

The stone has the following inscription:—"This stone was laid by Viscount Molesworth in memory of C. W. M., April 15th, 1917."

The date is that on which the Hon. C. W. Molesworth, Second Lieutenant, Duke of Cornwall's Light Infantry, passed over through wounds received in Flanders.

Miss H. A. Dallas speaks at the Psychic College, on Thursday, November 11th, on "The Bearing of Spiritualism on the Deeper Life of Humanity."



# HOW THE "DEAD" SOLDIERS RETURN.

## THE REALITY OF SPIRIT COMMUNION.

BY THE REV. G. VALE OWEN.

When the late war broke out we started a Prayer List in Orford, as so many other parishes did. The names were supplied by the relatives and friends of the lads and I was thus enabled to keep in touch both with the soldiers and sailors at the various fronts and also with their people at home. For some time, while I had been careful not to force my own "peculiar opinions" in regard to spirit communication on our little flock here, yet I had been quite frank in letting them know what I thought on that matter. The result was that, instead of shutting up like an oyster, as these northern people are so apt to do, they talked to me freely. They knew that I should not meet their confidences with any coldness or ridicule or admonitions to beware of demoniacal subtilty. So they just told me what was in their warm big hearts and many is the chat I have had with them on what to them is a very sacred matter. The lads who came home on leave also used to call for a talk and adopted a like attitude.

It would greatly surprise some of extent to which they had thought the thing out and formed their conclusions in face of so much antagonism on the part of the general body of the ministerial faculty both in Press and pulpit. It would greatly surprise some of my clerical brethren, I think, if they could get at the minds of their people, to find what percentage of their congregation do believe in the actuality of spirit intercourse. And I further found that it was based, not on what they had read alone, but on actual experience, mostly spontaneous and unsought. They were therefore only too eager to be able to speak of their experiences to me and to get what further light they could from my own.

I was able, therefore, to accumulate a considerable amount of first-hand testimony. This I dotted down as it was given and have it before me as I write, and the instances I give are taken from this record.

A lad, of the A.S.C., was taking his motor-car through a dangerous district. It was night and very dark. Suddenly there appeared a man in the road in front of him who, at the risk of being run down, held up his hand and stopped the car. Then he pointed to a side lane. The motorist turned down this and eventually reached his destination in safety.

Afterwards he thought it all out, and was very much perplexed. How did the man know he was coming down that road or whether he was English or German in the pitch-darkness? Why had he himself obeyed this stranger without question? Many other thoughts came to him and he arrived at the conclusion that his visitor was not of flesh and blood. This was strengthened when later he found that had he continued his way ahead he would have run into a squadron of Uhlans who were only a few hundred yards further on along the road.

Several lads have come back after death and have spoken to me and asked me to send a message to their people for them. Where the family are sympathetic in regard to the subject I have done this. In other cases I have put the record aside until a more convenient season. I have many messages of comfort waiting for them when they show signs of being able to appreciate them. Until then they will not be handed on.

One bright young soldier came back several times and pleaded with us to give messages to his family. When I approached the subject, however, I found they were unsympathetic, so I refrained. His brother afterwards passed on and they then both came and told us their experiences. I append extracts. "Will you tell my people we are very happy here. We often go to see them, only they will not see us. Very sorry they cannot believe we can come back. Try to make them believe us. We will

not stay any longer now as others are waiting to speak. God bless you."

Later they came back again and were much troubled at the attitude of their family, and added, "Will you pray for us, and put our names on the Prayer List?" Later, "Give a right down good talk to father. Let him know I have been to you. We really often come, but you are reading or writing—busy. I am so happy here with the others (i.e., other members of his family), roaming through this lovely land. I go miles away sometimes to quite different planes; past worlds of beauty like ours." "Lately we made up a party of Orford boys," and he explained that this was to help me in this work.

Like so many more cases the manner and place of the death of both these lads was, and still is a matter of mystery. To us they gave the details. These were of so circumstantial a nature as to leave no doubt in my mind that they are quite veridical.

One of our best lads was killed and shortly afterwards came and gave a message to his sweetheart. Among other things he said that her grief was keeping him back. I handed this message to her. She was startled, for the wording and particulars were so characteristic of her loved one, and so exactly true in regard to her own affairs and state of mind, that she accepted it at once. A few days later she told me of an experience she had had. For want of a better name she called it a "dream." But she was convinced of its reality. Her sweetheart had met her in her sleep-time and had taken her into a beautiful garden. Here he comforted her, and had explained to her the manner of his death.

A short time afterwards he came again to me, and I asked him what garden it was. His reply was that it was the home for him and for her "when she comes."

Many cases I am compelled to omit as, without a lot of explanation, they would not be clearly intelligible to the general reader. For instance, there is one young officer who has been several times. He told us how he was killed, how so many lads who had fallen could not tear themselves from the battlefield, how he had persuaded some of them to come with him to our little village church to attend service there, and how he with a few more had "received the Holy Communion."

I say, such an instance as this may seem strange to some who read it. To me it is perfectly natural and a part of my daily round to minister to those of the

"host" who "have crossed the flood" as well as those who "are crossing now." Moreover, these lads have been seen by several clairvoyant people in the congregation who knew nothing of the compact of mutual service established between these spirit friends and myself.

One young spirit has a band of children placed under her care. She has to teach them their lessons, and makes our little church her class-room as she finds the conditions there favourable to her work. I do not think it could be put to any better use.

### A LIVING COMMUNION.

In one of the prayers in the Holy Communion service we pray that the ministers may, both by their life and teaching set forth "Thy true and lively word." A corpse is a true body, but a dead one. The Communion of Saints is acknowledged to be true by all these ministers for whom we pray, but to many it is no more than this. My experience, as briefly outlined above, has turned a cold dead assent to the truth of this communion into a radiant and glowing reality. It has made that word not only true, but lively also.

G. V. O.

## Silence : From "Leader."

YOU do not know what silence is on earth. There is on earth no perfect silence. You cannot go where you will leave sound behind.

Here, in the Sanctuary, was Silence in all its majesty and awe.

Away beyond the earth, if you could go through the air, you would gradually leave the sounds which are upon its surface behind you. But there would still be the atmospheric friction which would invade silence with a sense of sound.

Even beyond that atmospheric belt there would be, in the ether, sound as a potential element, as planet called to planet in gravitational response.

Beyond the solar system, and between it and other systems in the void of space, you would approach to an idea of silence, while earth would be millions of light-years away, unseen, unfelt, almost unknown.

But the ether would be there, and although your ears would not hear any sound, yet ether is the realm of which atmosphere is the ante-chamber, and sound is its neighbour and closely akin.

But here is an atmosphere of what ether should be if ten times refined by sublimation, and Silence is here a thing not negative so much as active in its effect upon those who bathe themselves in its ocean.

Silence here is not an absence of sound; it is the Presence of the Silent One. It is a vibrating entity, but of so quick pulsation that stillness and silence are as one.

—From The Vale Owen Script.

"Weekly Dispatch," July 11th, 1920.

\* Parliament has decreed that the People of the British Empire remain silent for two minutes at the hour of eleven on the morning of the Anniversary of Armistice Day, November 11th, 1920.



## LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,  
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## ARMISTICE DAY: THE ARISEN DEAD.

When on the first anniversary of Armistice Day the nation observed the Great Silence in memory of the dead the occasion suggested some deep thoughts. Some of these thoughts found publicity in the daily Press. We recall, for example, the letter from "B," one of our contributors, which appeared in a leading daily journal on November 11th, 1919. It ran thus:—  
"The Great Silence will also be a great séance—the greatest and noblest ever held. Forty-six—or more—million people will be engaged in sending a gigantic thought wave to the other side. Will it burst the barrier between the two worlds, and shall we get a reply?"

Well, it could not have burst the barrier, first because it is a natural barrier erected to keep a necessary division between the two states of life. It is divinely ordered so, and its divisions are under wise laws. Not until humanity is sufficiently evolved will there be open and unrestricted communion between the life of this world and the life of the next. If such a thing were possible now it would rapidly lead to a general distraction from the business of this world and the lessons of mortal life would never be learned.

But the barrier is not rigid and absolute, as we know. Some amount of communication is permitted in order that we may not feel entirely shut off from the higher worlds. Indeed, there could be more communication, more comradeship with the unseen but for much of the false teaching of the past. The faith that would have given clear vision has been quenched. The question of a life after death has been long shrouded in darkness, but it is the darkness of ignorance. We proclaim that the dead are alive on the testimony of Religion, of Science and human experience.

### THE GREAT CONSOLATION.

It is a part of the message of Spiritualism to-day that "there is no death," that the men and women who laid down their lives during the Great War are still living and loving and working. It tells the sorrowing mother that her boy who fell at Mons, the Marne or on the plains of Mesopotamia has gone from her sight only for a time. He has never passed beyond her love. He lives and loves her still. It says to her, in effect: "You are never out of touch with him. It is only that as you have never perhaps realised what death really means you are unconscious of his living presence."

It is not all, or even in great part a matter of getting physical signs and tokens of the existence of our lost ones. Such things are to be obtained, but not always easily. Sometimes they are denied for reasons of which we know nothing, but which we may conclude are a part of Eternal Wisdom.

### THE WAKING OF THE WORLD.

We are entering on a period of great awakening, an enlargement of consciousness. The mourner who mourns as without hope is to be awakened from the dull stupor of grief to the knowledge that death does not end all, that it is really the beginning of a new life, and that there is no separation but only the sense of it.

The worldling is to be awakened from the "brown study" which fixes his thoughts entirely on himself and

his earthly surroundings. He is to realise that there is another world to which he will pass after his brief career in this one and that his happiness there is very much dependent on the kind of life he lived here.

And so we might go on as to the various kinds of awakening from sleep, for it has been well said by spirit communicators that to them the people of earth seem to be in a kind of drowsy or semi-conscious state. We cannot wake at once to a full realisation of all that life means. But we can try to see more clearly and feel more keenly, and help our fellows to do the same. Often it means but a word, a mere turning of the attention in the direction of the unseen. That effects many times such a change in the life, such a difference in the outlook that it is as though the man or woman had become transformed.

### THE GREAT SILENCE.

Thoughts are born in the silence. Even in the two minutes of the Armistice pause immense changes may be wrought in mind and heart, so inconceivably swift and subtle are the operations of the spiritual consciousness, especially when millions are silent as of one accord.

But whatever of divine magic may be outwrought in that brief space the message of the Spiritual Awakening will continue until in the fulness of time the whole world is knit by the common knowledge that Life is One, that Death is not the end, that the sayings of Jesus concerning the Spirit are true for all time. These ideas have been slowly and quietly coming into the world. They have come as it were in a Great Silence. Most of what came to the surface in writing or speech has been but vague distortions of the reality behind. The years will make these things clearer. Meantime it is for us to state them as clearly as we can for the brightening of life and the consolation of a sorrowing and bewildered world. So we say: Love lives beyond the Grave, and the Dead are Alive.

### "LIGHT" DEVELOPMENT FUND.

We hope to have seen the last of the Fund for the maintenance of LIGHT, but as donations are still being made we have altered the name of the Fund, the money being devoted to the expenses incurred in making the change. Owing to much generous unpaid service and the goodwill of many friends in the newspaper world, these expenses have been far less than would ordinarily have been the case, especially as regards the cost of gaining the necessary publicity.

Still we have had to make a little money go a long way, and shall be duly grateful to those who, desiring that LIGHT shall be made a great journal, are able to put their sympathy with its aims into a concrete form until the transition stage is passed, and we have gained our ambition to be independent, self-supporting.

We acknowledge with thanks the following donations:—

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### "THE RETURN."

As our readers know, the Rev. G. Vale Owen was present at the first performance of "Earthbound" at the Covent Garden Opera House, where he heard the song "The Return," of which he writes the following appreciation:—

"When the Eleven were perplexed and sad at heart because the One they loved best was gone away from them, He came and stood in their midst. He reassured them, 'It is I Myself,' and then they knew that all was well with Him and with themselves, and they were comforted."

"It has been the privilege of Mr. Boyle Lawrence to translate this theme of consolation into modern form, and of Mr. Herman Darewski to clothe his simple, beautiful words in music equally sweet and simple. They have enabled the dumb, wistful longing in hearts bereaved to become articulate in word and melody."

"It is a real ministry of help to the so many perplexed and lonely hearts to-day. May this service to their fellows be greatly blessed."

MR. STANLEY DE BRATH's lecture on "The Scientific Basis of Spiritualism," on the 27th October, at the British College of Psychic Science, was received appreciatively by a good audience. Dr. Abraham Wallace and others contributed to the discussion at the close of the lecture.



## FROM THE LIGHTHOUSE WINDOW.

Sir A. Conan Doyle was interviewed at Colombo on his way to Australia by the Ceylon "Daily News." Asked for a brief message on Spiritualism, Sir Arthur replied, "Spiritualism has come to conquer the world. In another thirty years the whole world will believe in it."

"The Times," in its notice of "Earthbound" at Covent Garden, writes: "Earthbound" was so fully reviewed in "The Times" of September 22nd that there is little more to be said. We described it then as one of the most ambitious and at the same time one of the most deeply impressive pictures that have yet been produced in a film studio, and the description still holds good. It is not in any way an attempt to depict the life after death. It is merely a suggestion of the idea that when the soul is freed from the body it is earthbound, and still shares the violent emotions which the living have to endure."

The journal continues, "Few more gripping incidents have ever been shown on the screen than the efforts of the dead man to communicate with his friends and to give them his message that he cannot find the peace of the Great Beyond until he has learned the lesson that pure love is the key to open the gate, but that love misused is a crime against God and man."

The "Daily Express," in its notice of the same play, has the following remarks: "While giving Mr. Hunter, Mr. King and their clever team of actors and actresses full credit for their wonderful skill, the impression that it leaves in one's mind is that this wholesale commercialisation of the most sacred hope of distraught humanity is a thing that the stark realism of cinema presentation might well leave alone." But when certain truths are felt to be insufficiently realised there is surely a duty to help to make them better known by means of the ordinary channels of publicity.

Mr. Edison, interviewed by the "Scientific American" regarding his proposed apparatus for communicating with the spirit world, supplies some details. He says, "My apparatus is in the nature of a valve. The slightest conceivable effort will exert many times its initial power for indicative purposes. It is similar to the modern powerhouse, where a man with one-eight-horse power starts a 50,000-h.p. engine. My apparatus will magnify the slightest effort which it intercepts, and give us whatever form of record we desire. I do not wish to explain further at this time. A collaborator on this work died the other day. He knew exactly what I am after. Therefore, I believe he might be the first to use the apparatus if he was able to do so."

Rhoda G. Hellyar (28, Park-lane, Croydon) writes in the "Daily Mail" (October 27th) pointing out that the Church Congress of 1919 promised an investigation by the Church into the phenomena of Spiritualism. She adds, "But, beyond disposing of the phenomena as being in general mere impressions of earthly memories, while granting the solace they provided for the craving human heart, nothing tangible has appeared in the published reports of the recent Congress. Can it be that the question of real investigation has been shelved?"

A new Society for Psychical Research has been established in Sheffield by a group of men representative of professional interests. It is proposed to seek affiliation to the London Society for Psychical Research. The secretary is Mr. William Harrison Barwell.

In announcing the engagement of the Hon. Cicely Molesworth, the daughter of Lord and Lady Molesworth, to Mr. A. Nugent, late of the 5th Lancers, the "Evening News" writes, "The Molesworth family was famous in mediæval times, and an ancestor fought with Edward I. A later ancestor saved the life of the great Duke of Marlborough at the Battle of Ramillies."

Commenting on the statement of M.A. (Cantab.) (p. 338) that table movements are due to unconscious muscular pressure, "Investigator" writes, "Some little time since a small party of us succeeded in obtaining tilts and answers to questions by the table without contact at all. We merely held our hands over the table and kept them joined." He adds that "many investigators know but little of the wonderful things that can be obtained through the humble table if its investigation is carried on in sincerity and a desire to gain truth."

Mr. Henry Tipple (Ely House, March) writes in the "Daily Express" (October 23rd), "The chairman of the

Guild of Health, when speaking at the Church Congress, is reported to have said that 'many messages supposed to come from external sources are due to telepathy and unconscious hypnosis.' Twenty-five years ago such a reference to hypnosis would have been pounced on by the medical journals as the utterance of either a charlatan or a crank. Hypnotism, those journals frequently told us, was a gigantic fraud practised only by scoundrels and believed in only by fools. To-day the medical profession has its hypnotic specialists. Twenty-five years hence spirit messages will be understood and openly acknowledged as being nothing more nor less than—spirit messages."

Since its re-opening in September, after the Summer Vacation, the Stead Bureau has been actively at work. There have been many enquirers, and the bi-weekly meetings have drawn large attendances, while the rooms are in demand for special classes and circles. Amongst the speakers for the autumn programme, which includes the names of all the leading platform clairvoyants, are Miss Lind-af-Hageby, the Rev. C. Drayton Thomas, Rev. Walter Wynn, Mr. Percy Street, and Mr. Ernest Hunt. Mrs. Etta Wriedt's visit, which extended from April to September, was most successful and brought conviction and comfort to many of those who sat with her.

At one circle held at the Bureau during August, at which both Mrs. Wriedt and Mr. Evan Powell were present, remarkable phenomena were obtained. A number of spirit voices were heard speaking at the same time. Greek and Russian were spoken, as well as English, beautiful large lights were shown, and Mr. Stead's materialised face was seen by some of the sitters. Flowers were distributed by the unseen friends present, and a framed photograph of Mr. Stead was carried round the circle, placed on the knees of a sitter, and then removed and left with another sitter.

Mr. Horace Leaf, who is now conducting very successful meetings in Scotland, informs us that on Monday, November 8th, he is to engage in a public debate, on behalf of the Glasgow Spiritualist Association, with a representative chosen by a local church literary society, on the subject, "Is Spiritualism Credible?"

In a temperately worded leading article in "The Scotsman" (October 22nd), discussing Spiritualism at the Church Congress at Southend, the writer, who apparently has only just discovered the subject, says, "The believers in Spiritualism, after lingering long in the twilight background of the thought and speculation of the age, have of late been pushing themselves to the front." Many other Rip Van Winkles doubtless labour under the same fallacy.

The same writer trips once more in his statement that, "Among their witnesses they produce a certain number of distinguished men of science, who, although they may not be experts in the particular branches of scientific knowledge that would specially qualify them for dealing with Spiritualistic pretensions and phenomena, at least justify the treatment of these as something more than ignorant delusion."

What constitutes an expert in this field? The Journal of the American Society for Psychical Research (August), dealing with this question, well says, "It was never discovered, hinted or imagined that men of science are unfitted for investigating Spiritistic phenomena until so many of the first rank came to unexpected conclusions. It is a taunted horn of disappointment, and flavoured with the juice of sour grapes." The Journal goes on to point out that if Sir William Crookes, Sir Oliver Lodge and many more scientists who have taken pains to investigate the subject had reported adversely it would never have been urged that they were unfitted for their task.

It is sometimes maintained that the psychologist is the type of man best qualified for the investigation of psychic phenomena. But if this is so, Professor William James, a psychologist of note, has left abundant testimony to his belief in their existence, and many others might be quoted. But this claim is demolished by Professor Munsterberg, who declared that by virtue of being a psychologist "he should be the last man to see through the scheme and discover the trick," in a case of fraud.

The Journal which we have already quoted sums up the matter by asking, "Is it, indeed, a fact that large experience in the estimation of a variety of physical facts lowers a man's ability to test other physical facts? And if an element of human deception enters, is it true that a scientific man, as such, is perforce so mentally hidebound that he cannot by long practice become a specialist in fraud as well as the next man?"

Mr. J. Hewat McKenzie has returned from his trip to the United States.



## WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

2.—By the REV. F. FIELDING-OULD, Vicar of Christ Church, Albany Street,  
Regent's Park, London.

**Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920.**

*"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."*

Believers in the reality and benefit of spirit intercourse may congratulate themselves on the moderate and semi-sympathetic pronouncement of the Lambeth Conference of two hundred and fifty Bishops, for some individual prelates would undoubtedly have wished to anathematise the whole movement. My own earnest plea has ever been that the Bishops would consent seriously to weigh the evidence and fairly consider the matter, which, whether right or wrong, of heaven or hell, is far and away the most vitally important question of our generation.

Before this Conference the authorities trifled with the subject, or merely expressed the prejudice of quite inexcusable ignorance.

If the Bishops, after due consideration, had unreservedly denounced the whole thing, I, for one, would have humbly obeyed my betters, for I would rather be considered a half-hearted Spiritualist than a disloyal Churchman, and I suppose a few million other people would have done the same.

In paragraph 57 of the Report, on which alone I am invited to comment, the Authors contrast "the true grounds" of belief in survival and the spiritualistic reasons for that conviction, and set the Church's teaching about the Communion of Saints over against mere intercourse with spirits of the "dead," but they admit (page 118) that the statement of Truths in the Creeds should "be enriched by all the knowledge available." Enriched, but not supplemented by any additional dogma, for they claim that no vital or fundamental truth is lacking in what the Church has to offer (see page 120, line 18).

"A good example of this process of 'enriching' is seen with regard to the doctrine of the Communion of Saints mentioned in this paragraph. The Church has always taught that whatever havoc death may make in an earthly household it is powerless to break up the family of Christ. The members being all partakers of His indwelling Spirit are one in Christ in whatever part of the wide Universe they may severally be living. But when you enquire as to what are the reciprocal benefits and mutual activities of this unbreakable bond of fellowship, what are its visible and practical results, a very general and unsatisfying answer is invariably given. 'They probably pray for us' is about as far as most clergymen dare go. The famous Bishop Pearson, in his standard work, said, 'although this communion of Saints in Paradise and on Earth is fundamental and internal, yet what acts or external operations it produces is not so certain. What they do in heaven with relation to us on earth, particularly considered, or what we ought to perform in reference to them besides a reverential respect and study of imitation, is not revealed unto us in the Scripture, nor can be concluded by necessary deduction from any principles of Christianity.'

It would seem that it is just at such a point where the Churchman begins to falter as to the right path that Spiritualism comes forward to pour into the ears of those humble minded enough to listen a great volume of intensely interesting information on the methods of guides and guardian angels, making the old truth of the Communion of Saints a living, inspiring, encouraging power in the weary struggle of life.

The Conference welcomes new light upon men's complex personality, "the power and processes of the spirit of man." But this is the scientific side of the subject; it is the religious side which seems to the Conference to substitute sight and hearing for faith, which it distrusts. "Happy," it would say, "is the materialistic Thomas who is convinced of the existence of another world by Spiritualism, but much more blessed is he who can live a godly and devotional life without its assistance." One object of life here is to develop trust and confidence in the unseen and unheard, while Spiritualism, it is alleged, makes the exercise of such a faculty unnecessary.

It might be replied, however, that on the contrary Spiritualism strengthens and gives wider scope and new grounds for faith, feeding and stimulating it with undefined visions of ineffable and unsounded depths confessedly far beyond the experience of the most exalted communicating entities.

The words "in Christ Jesus" which conclude the paragraph under consideration might seem at first sight to be merely a formula, but in reality they are the keynote of the

whole position. Spiritualists, for the most part, open up communication without any thought of or reference to the Person or Redemptive work of Jesus Christ. The object of the more enlightened enquirer is progress, attainment, self-development, and ultimate perfection of condition with its ever-deepening joy. This would seem a fairly exalted motive, but, if I mistake not, it is just there that the Church finds a flaw.

Christianity is love and obedience to the personal Jesus Christ and through Him the approach to the Eternal and Supreme. The Spiritualist would say, avoid sin and aspire to the highest you can conceive for your own sake; the Bishops would quote, "If ye love Me keep My commandments," and there is a great difference between the two attitudes of soul.

"Spiritualistic religion," says the report (p. 120), "and practice throw a wholly different emphasis upon the motive power of man's life; immortality is there concerned with the survival of human persons more than with God." It goes on to point out that the needful thing for adequate communion with higher worlds is not a medium but the "eye of holiness."

The Bishops are no doubt right in contrasting their own attitude and that of the great body of Spiritualists towards Jesus Christ. The "true grounds of Christian belief in eternal life" refer to Christ's work and person when He said, not merely, I give or I announce eternal life (which Spiritualists who count Him a prophet would be disposed to admit) but I am the life. Angels, Guardians and attendant Spirits take up a comparatively insignificant place in the Churchman's consciousness; Christ is all—"whom have I in heaven but Thee?"

I am convinced that it is possible whole-heartedly to accept the Bishops' fundamental position and yet gain an immense amount of most inspiring and encouraging teaching from Spiritualism. That many things for which the world was not ready two thousand years ago should be gradually unfolded and made clear was Christ's own promise, and we may well believe that much that we are learning now is given by His own hand and in fulfilment of His promise.

It is good to find the assembled Bishops abstaining from "forbidding" those who not in every matter "follow with them," men who after all have an equal eagerness to know the Truth and the same noble desire to follow it when seen.

### MR. COULSON KERNAHAN AND HIS REVIEWER.

Mr. Coulson Kernahan writes:—

In his very able review (p. 331), V.C.D. says of the writer of the book, "Black Objects," "He believes that 98 per cent. of the phenomena are fraudulent." But, Sir, it is not I, a non-Spiritualist, who makes the statement about the percentage of frauds.

What I do say is (p. 49): "Dr. Hereward Carrington says in the Preface to one of his books ('The Physical Phenomena of Spiritualism') 'Though at the present day I am quite convinced of the reality of such phenomena, and even that materialisation is a certain and positive fact in nature—I still believe as firmly as when I wrote 'The Physical Phenomena of Spiritualism,' that 98 per cent. of the phenomena are fraudulent.'"

V.C.D. replies:—

I regret that I did not explicitly state that in the passage in question Mr. Kernahan was adopting Mr. Carrington's rather absurd figures. But, of course, I assumed that in quoting the passage Mr. Kernahan considered it relevant and adopted it as his own.

A SUCCESSFUL public meeting in connection with the Building Fund of the Stead Bureau was held in Mortimer Hall on October 26th. Miss Estelle Stead, who presided, spoke with gratitude of the support she had received and of the progress that was being made by the Bureau. The Rev. Walter Wynn also testified to the good work that was being carried on. Mr. Sutton gave a number of clairvoyant demonstrations, after which Miss Felicia R. Scatcherd spoke.



# SIR WILLIAM BARRETT ON TESTS FROM "THE TIMES."

The remarkable "book tests" which Mrs. Osborne Leonard has given of late—several confirmations of which I have received from friends—are a new and most interesting phase of mediumship. These tests are of two kinds—in one certain words or lines are named on a given page of a particular book belonging, or accessible to, the sitter, but entirely unknown to Mrs. Leonard in her normal state; the other kind of test is that certain words will appear in a certain column, usually on the front page, of the "Times" next day. Success in both these tests has been sent to me by personal friends who have recently sat with Mrs. Leonard. The instances are too numerous and too exact to be explained as chance coincidences.

The first kind of test may be attributed to a super-normal perceptive faculty possessed by the medium when entranced—clairvoyance or telecognition—such as is found in a good dowser or in certain subjects when in the lucid state of advanced hypnosis. But the second kind of test implies more than this, namely *precognition*. Of the existence of this mysterious faculty there is considerable evidence: see, for example, Frederic Myers' paper on "Retrocognition in Precognition" in the Proc., S.P.R., vol. xi., and his discussion of the subject, with evidence, in both volumes of his "Human Personality." Hence it is important to know in the case of the second kind of test given by Mrs. Leonard, whether the page of the "Times" to which she refers is, or is not, in type when the test is given.

Accordingly, I wrote to the manager of the "Times" on this point, and he kindly and promptly has sent me the accompanying reply, which conclusively proves that if not a case of chance coincidence, or lucky guesswork, the test is a valuable confirmation of the gift of prevision.

W. F. BARRETT.

LETTER FROM THE MANAGER OF "THE TIMES."

"The Times,"

Printing House Square, E.C.4.

8th October, 1920.

DEAR SIR,—The front page of "The Times" is printed with the rest of the paper after mid-night each day. Of course, some advertisements are sent in advance before they are due to appear. The majority of such announcements as Births, Marriages, and Deaths reach us only on the day before publication. As a matter of fact, the same applies also to such classifications as the "Personal" Column, "Situations Vacant," etc.

Yours faithfully,

HOWARD CORNETT,  
Manager.

Sir William Barrett,  
31, Devonshire Place, W.1.

## FORGIVENESS AND THE SOUL'S PROGRESS.

AN ANSWER BY "MORAMBO."

One of the questions put to "Morambo," the spirit guide of Mrs. M. H. Wallis, on the Friday of last week at the rooms of the L.S.A., recalls the motif of Mr. Basil King's striking film story, "Earthbound," and was probably suggested by it. It was this: "Can a spirit progress if he has passed on unforgiven by one whom he has wronged?" "Morambo" replied that if the spirit ardently desired to be forgiven and was willing and ready to compensate, so far as lay in his power, for the wrong he had done, the unforgiving attitude of the wronged one could not do more than hinder his progress: it could not finally prevent him getting over or through the hedge which confined him into a larger field of development. And it was to be remembered that the one who considered himself wronged and could not forgive the wrong, though he was in a measure doing harm to the other, was doing a greater harm to himself. He was resisting the Divine indwelling power—the power which would enable him not only to forgive the injury whatever its results may have been, but to desire earnestly the well-being of the individual who had committed it. One great barrier to progressive unfoldment, however, was ignorance. But for this there would be fewer wrongs and less need for forgiveness, because men would come to a fuller understanding of themselves, and their own weaknesses. Help was sometimes extended by some higher spirit seeking to establish relationship with the unforgiving person. But in any case the hedge created by that mental attitude could not hold in permanent duration those who strongly desired to compensate as fully as they could for any harm and suffering they had caused to others in their earth life.

Mr. Henry Withall, the late acting-president of the Alliance, who presided, was given a warm welcome, and expressed his pleasure at being back again in his accustomed place after his long absence.

We ask our readers' indulgence for any defects or errors passed in the rush of getting to press with the first number of our enlarged edition. We are conscious of some flaws of this kind, which we had not time to correct, besides some authors' emendations which reached us too late for attention.

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## ARMISTICE DAY AND ITS LESSONS.

THE TIMING OF EMOTION.

BY CLIFTON FLEMING.

The approach of Armistice Day and the assumed repetition of the two minutes' silence should have a special significance for all true Spiritualists, with whom "entering into the silence" is a daily and nightly worship. I do not refer to the séances, private or public, at which, generally speaking, the subconscious or avowed desire to communicate with departed friends and relations is manifest in the preliminaries, and effectual—more or less—in the subsequent proceedings. Without belittling these, I refer rather to those occasional times of upliftment in which, frequently from the inherent necessity of the Divine Ego, the soul makes the great submission of self; and, by the supreme effort of will, sacrifices will and being itself to the Infinite Will; and the love of the child finds the response of the Father "Who seeketh such." To such seekers the silence means death to material life and desire, and the lost self finds a higher self by the Infinite Law of Love.

At first sight there is something deeply repellent in all ceremonies and customs which delegate to certain days or seasons the awaking of emotions—worthless, unless natural and spontaneous—or of admitting into our most sacred relationship a kind of policy of post-dated prayer. There appears, too, to be a permanent disability in all public effort directed toward spiritual improvement from the mere fact of its publicity. That is why the great Master, Who knew the needs of the spirit, preferred the closet to the street-corner, the temple within to the synagogue; and why His teaching will survive any Church that fails to follow His behests. While, however, we should, as parents, personally revolt if our conduct before the All-Father found a repetition in the conduct of our children before us, we must be fully mindful of the glorious fact behind all public convention, the fact of the infinite link not only with the Creator but with one another. However foolish in conception or inadequate in expression, our local attempts toward unity have their legitimate excuse in this ideal union.

Much may be found to deplore in special days of prayer, or special weeks of praise, or special minutes of silence, as though, forsooth, Heaven were an alien fort requiring bombardment ere it surrender; or an occasional dispenser of good things and therefore worthy of occasional feting; or an assayer of moments rather than the Supreme Arbiter of the Eternal Now.

But in all things, howsoever standardised in our creeds, may be found incidental benefits, the sum of which, when fully appreciated, leads the soul in the path of continuous thanksgiving.

So this super-imposed silence is good in bringing vast numbers of the unthinking, the careless and indifferent to realise the force of silence, and in that atmosphere charged with psychic strength to think of death and "that vast forever" and thus approach the plane of reverence. How soon the emotions thus engendered pass when life resumes its normal clangour—it is impossible to estimate, but as no definite impression is ever lost, much is to be hoped.

The vibrations of the water into which a stone has been thrown seem to die on the shore, but reverberate to the stars! So the approach of the spirit—timed or spontaneous (and spontaneity may be a Divine timing), dumbly wondering or conscientiously unlifted—to the Infinite Spirit, will never be in vain, nor lose its influence, nor forgo its hallowing purpose.

Further, in the language of clairvoyants, the "conditions" are good. The discarnates are drawn by the reverent thought-light and make their presence felt and seen and heard by those whose senses are attuned, and even to the undeveloped some passing sensation of the Unseen is vouchsafed.

A cynic once observed that the multiplication a thousand-fold of birthday and New Year "honours" would kill the vanity of these petty crowns and the desire of those who seek them. So might we redeem these casual invocations to the highest and best in life from harsh judgment, by increasing them till no day had its special sanctity, no moment its peculiar worth.

Every day the statesman would enter the silence, reflecting on the nations that have risen and fallen, and seek for that righteousness which exalts and never deposes: the priest would pause and meditate on the explicit instructions of the Master and seek for guidance to enter the path of sacrifice; the rich should ponder on the insanity of building up treasures which perish; the poor should pray to be cured of the folly of envy and seek the untold wealth of "the kingdom"; and every one of us should start here and now with the thought that in all things material is change and decay—no loss, but no permanency. Sacrifice must come sooner or later and every moment snatched from desire and desire's fulfilment, and consecrated to the things that endure, will do more than make "stepping stones" of "dead selves"—it will become a beacon light to the lost wanderer in the darkness.

## THE VALUE OF PHYSICAL PHENOMENA.

BY SIR GEORGE KEKEWICH.

There appears to be a tendency among advanced Spiritualists of the present day to undervalue and neglect the convincing power of phenomena (*φαινόμενα*, appearances or manifestations), to regard the stage of revelation by phenomena as past, and to base their belief in the truth of survival wholly upon communications from the unseen, rather than upon the translation of the unseen into the seen, that is to say, the visibility of the spirit form to physical sight, which we know to have actually occurred in numberless instances. I am not speaking of materialisation from a medium, but of occasions when the spirit form has been actually seen, often without the aid of any medium.

To me, at any rate, according to such experience as I have had, clairvoyant descriptions are not convincing, for both they, as well as communications, are constantly vague, and constantly open to the imputation of fraud.

But phenomena are not to be explained away provided that the witness is normal. He who has experienced such appearances, especially if he can identify them, is always and for ever convinced of the truth of survival. Our Master, the Christ, did not disdain to carry conviction of his survival to his disciples by physical evidence, and, as he vanished after doing so, we may be sure that his body was then the spiritual, and not the material, body. Thus he convinced Thomas, and numbers of others of his disciples.

I myself, many years ago, in the 'eighties of the last century, not only without, so far as I know, the presence of any medium, and long before I knew that there was any such belief as Spiritualism, was convinced by an appearance—and a conviction so obtained nothing can shake.

I hope that some effort may be made in Spiritualist circles to obtain phenomena, that is to say, identifiable appearances of those who have passed on. If a photographic plate is sufficiently sensitive to record the presence of spirits in bodily spirit-form, is it too much to hope that the retina of the human eye may be equally sensitive, if its sensitiveness is spiritually developed, and that the day may come when numbers of men and women, even the majority, may actually see the spirits with whom they communicate, and who we know are always present?

FARADAY'S saying, "Nothing is too wonderful to be true," may be matched with the observation made by a spiritual philosopher who wrote that "Nothing is too good to be true."

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# TABLE MOVEMENTS AND UNCONSCIOUS MUSCULAR ACTION.

By C. E. B. (COLONEL).

In a recent issue of *LIGHT* appeared a brief report of a lecture to the members of the Psychical Research Society of the Working Men's College, Crowndale-road, by Dr. Woolley, in which he is represented as ascribing to "unconscious muscular action" the various phenomena of table-tilting, ouija board, etc. Unconscious muscular action is a nice plausible hypothesis, adopted chiefly because it seems to get one out of a perplexing difficulty, but it is supported by the very minimum of scientific proof.

I do not know whether Dr. Woolley has an exhaustive experience of "table-tilting," in particular; but I personally did a great deal of it in the "eighties," and I gradually became convinced that unconscious muscular action was insufficient to account for the movements of the table. What finally convinced me was this: One evening, at Aden, I, and two other men, were experimenting with a table. Its movements had become so violent that we had to push our chairs back, and stood over the table with our fingers hunched together in the centre of it. Suddenly the table rose straight off the ground, about six or seven inches, and then down again. The motion was swift and smooth, with no jerk, and I distinctly felt the upward pressure against my fingers. Two ladies were seated on a low sofa within a few feet of the table, and they both plainly saw the table rise off the ground. There was a strong duplex lamp with reflector on the wall close by, throwing a good light on and under the table.

Without wishing to be dogmatic, I have come to the conclusion that the movements of a table are probably produced by the same kind of force as that to which "telekinesis" is due. I admit that I do not know what that force is, nor why contact should make it so much easier for the force to manifest itself. It obviously emanates from the "sitters," and I see no reason to attribute any spiritistic interpretation to the actual blind movements themselves.

To the above it may be countered that telekinesis is not a fact, but to do so one must ignore or discredit many careful observations such as those of Dr. Joseph Maxwell, or those of three prominent members of the S.P.R. with Kusapia Palladino.

Table-tilting is however particularly susceptible of scientific investigation: it does not require as a necessity the presence of a rare and special "psychic"; almost any group of four or five persons will get results if they persevere.

By "unconscious muscular action" I take it to be meant that the table is moved by the muscular action of the fingers of the sitters, although this muscular action takes place without the conscious knowledge of the sitters themselves. There are delicate scientific instruments by which this muscular action within the body of a sitter could be detected and recorded.

Again, simple apparatus can be devised whereby the table itself would notify or record impulses or pressures on it from the fingers of the sitters, although it must be remembered that a sudden upward movement of the table against the fingers might produce the same effect as a downward pressure of the fingers on the table. In any case it does not seem creditable that such a simple thing as table-tilting should still be a subject for unproved theories, and it is surely time that some real and intelligent experiments were carried out.

## "UNSCIENTIFIC SCIENTISTS."

"A Convinced Materialist" writes:—

I am glad to find that in your first enlarged issue (p. 352) you are at last beginning to take a rational view and are pointing out the misapprehension which exists as to the title of "unscientific scientists" such as those you name—Wallace, Crookes and Lodge—to hold or formulate any conclusions concerning psychic phenomena. They are only entitled to speak in their own special fields—Biology, Chemistry, and Physics respectively.

Mr. E. Kay Robinson well says that "scientific men rightly refuse to listen to arguments in support of" any belief which they know beforehand cannot be true.

Assertions that there exist in nature any facts inexplicable by orthodox psychology, in terms of the unconscious mind cannot be tolerated for a moment.

\* We do not find it necessary to comment on "A Convinced Materialist's" letter, further than to thank him for so frankly exposing the position of convinced materialism, and its aptness in reading into a paragraph or a letter meanings which are not there.

ANIMAL SURVIVAL.—A lady who subscribes herself "A Lover of Animals" writes: "I have for some time been personally aware of most of the facts mentioned in 'Arnite's' letter (p. 338). What he relates harmonises with my own experiences. I have no doubt that others can give testimony to the same effect. As regards flowers, Father Stephano, in 'Thought Lectures,' says: 'Flowers have souls; they live beyond your earth,' and of animals the same book says, 'On losing the animals you love do not despair, for you will see them again.'"

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

**PRESS CRITICISM.**—J. H. W., and some other readers, are a little disgusted by the adverse criticism by a few of the newspapers. There is much to be said on this point. In the first place, it is to be remembered that nearly all Press criticisms proceed from writers who approach the subject with a mixture of ignorance and prejudice. This is so apparent to the initiated that the objections raised are seen to be in the majority of cases simply absurd. Thus we have the "Star" telling us the other night that the messages from the operators at the Goligher Circle in Belfast, the scene of the late Dr. Crawford's famous experiments, were due to the fact that "somebody in the Goligher Circle rapped on the table"! This is the judgment of a writer who was not at the experiments and who expects this flippant remark to outweigh all the verdicts of the careful and scientific observers who conducted or were present at the experiments. It is worth remarking that this one-eyed criticism does Psychical Research more good than harm. It makes even the ordinary reader gasp sometimes when he is asked to believe that the testimony of so many distinguished people, to say nothing of thousands of average observers, can be waved aside in this way. I know for a fact that numbers of intelligent people have been led to inquire into our subject not by reading anything in favour of it but by observing the sheer stupidity of the arguments of the opposition.

**SPIRITUALISM AND THE CHURCH.**—This leads me on to a letter from Mr. E. Glen on the subject of the attitude of the Church towards Spiritualism. This also is a large subject. I can only say that many of the more intelligent leaders of the Churches, having impartially examined the evidence, feel that it demands much more serious attention than has yet been bestowed upon it by the clergy, and some of them are ranging themselves amongst our supporters. As an illustration of what I have said in the previous answer as to the effect of adverse criticism, I have just noted an editorial remark in the "Guardian" which, commenting on the Church Conference, says: "We have heard much that is very unconvincing about the 'dangers' of Spiritualism, although we have never come across a satisfactory explanation of what they are." The "Guardian" writer is evidently thinking of special dangers which attach to Spiritualism and to nothing else. The fact is of course that, exactly like everything else, the investigations into psychic matters have their dangers. That is more commonsense. The opponents who seize upon these things and exaggerate them in a hysterical fashion defeat their own ends. Their bias is so obvious to the reasonable mind.

**SPIRIT PHOTOGRAPHY.**—"Booklover" will find particulars of spirit photography in "Photographing the Invisible," by James Coates; and "The Veil Lifted," by A. Glendinning. A useful brochure by the late J. J. Morse entitled "A

History of Spirit Photography," which has long been out of print, is, I understand, to be re-issued in the New Year by the "Two Worlds" Publishing Company, Manchester.

**"HELD IN THE DARK."**—"Puzzled" may well take that *nom de plume*. He has read that all circles for spirit communications are "held in the dark." LIGHT has exposed this fallacy so often that the editor is growing tired of it. The fact is that darkness is a special condition for certain phases of phenomena which, like "wireless telegraphy," are adversely affected by light, and that it is so far from being the usual rule that the great majority of circles are held in full light. The wonderful phenomena whereby pictures visible to everyone appear in a crystal in the presence of a medium (a lady in private life) are given in daylight or in fully lighted rooms. For one thing, if this were not so the pictures could not be seen.

**TRAVELS IN SLEEP.**—"Viator" thinks that during his sleep he must "travel," for he has "beautiful visions" and vague memories of conversations with departed friends. It may well be so. Many people have these experiences, but of course they are not at all easy to prove, and often unconvincing to those unfamiliar with such things. To give what is called "scientific evidence" there must be some linking of dream experiences with things actually happening in this world, as when a mother in England sees her son in (say) Australia and accurately describes something happening to him of which she could have had no knowledge in the ordinary way. Some people (I know one in particular) dream of being in places which they do not visit until long afterwards and then recognise all that happens to them as having been shown in the dream. We have a lot to learn on this subject, but as a general proposition we accept the idea that the spiritual part of ourselves does "travel in sleep" and live a life of its own apart from the body.

**TELEPATHY.**—"Student" is informed that among the explanations to account for Telepathy there is first that of the etherial wave, on the lines of wireless telegraphy, where it is supposed that a thought motion of the brain impinges on the brain cells of the receiver. Next there is the theory that the subconscious mind of the agent is in communication with the subconscious mind of the percipient by means of the universal mind underlying all things. Lastly, there is the theory that Telepathy is by means of messages carried by spirits. As regards the question whether Telepathy can explain spirit communications, we observe that the Rev. C. L. Tweedale, in the "Guardian" (October 29th), remarks that "if Telepathy between the incarnate is the cause and explanation of the psychic voices, messages, and manifestations of these modern times, then the same 'explanation' applies with equal force to Old and New Testament times, and the Bible as a record of the supernatural is utterly discredited, and Christianity and all revealed religion blown to smithereens."

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884. It was formed for the purpose of affording information to persons interested in psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into the objects of Spiritualism, and what it stands for, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner in their search for truth.

The Alliance has been doing this class of work conscientiously, honestly, and without special favour to any sect or creed during the long years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help and insight that the Alliance has afforded them into matters of a spiritual and psychical character.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact people in

every walk of life can be found on its roll.

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Such a Society as The London Spiritualist Alliance is essential to every man and woman of to-day who has even the slightest inclination to increase his or her knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it behoves all who read this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

### PROGRAMME FOR NOVEMBER.

- TUESDAY, 9th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Annie Brittain.  
THURSDAY, 11th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.  
FRIDAY, 12th, at 3 p.m.—Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.  
TUESDAY, 16th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Welev Adams.  
THURSDAY, 18th, at 7.30 p.m.—Lecture by Dr. Abraham Wallace, "My First Visit to America—Some Psychic Experiences." The chair will be taken by Mr. Henry Withall.  
FRIDAY, 19th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.  
TUESDAY, 23rd, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Brittain.  
THURSDAY, 25th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.  
FRIDAY, 26th, at 3 p.m.—Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.  
TUESDAY, 30th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Marriott.

The membership of persons joining the Alliance now will cover to the end of 1921.

All communications to be addressed to the Secretary, London Spiritualist Alliance, Ltd., 6, Queen Square, Southampton Row, London, W.C. 1.

### SUPERNORMAL JAPANESE ART.

At an exhibition of water colour paintings held recently at the British College of Psychic Science, London, the artist, Miss Katie Blackmore, of Southsea, exhibited some seventy specimens of her work, which won high praise from many competent critics, and about half the number found ready buyers. The story of Miss Blackmore's work is a remarkable one. Knowing nothing of the East, beyond a passing visit as a child to Japan, she imbibed a craving to paint Eastern subjects, but for long had no creative power. At length she found she could produce original work, but was thought to be a copyist, though she had nothing to copy. Some months ago she heard an address by Sir A. Conan Doyle, at Portsmouth—her first contact with Spiritualism—and was interested. The next week she heard Mrs. Jennie Walker, who, in a public meeting, described to her "a Japanese, who seemed to be helping her to paint." That was her first intimation of psychic inspiration. This led to further and personal intercourse with Mrs. Walker, under whose encouragement Miss Blackmore has steadily cultivated her gift, and expanded her production, and she now fully believes that the source of her artistic conception and execution is a spiritual one. The immediate result is the exhibition just held, which has fully established the quality, merit, and value of her work. It is extraordinary that, with no normal knowledge of Japanese art, she should have produced, with marked rapidity, the paintings shown, Japanese in type, style, and colouring, many of them exquisite in conception, strikingly beautiful, and of much variety. They have been pronounced by competent judges to be undoubtedly works of art, the production of a mature artist, and not of a mere amateur. Col. E. R. Johnson, himself an artist, has written of the pictures, "They seem to combine the old Italian with Japanese art, having the spirituality of the former and the simplicity of design and decorative value of the latter."

H. J. O.

\* It may be observed of this case that it is in analogy with the Thompson-Gifford case recorded by Dr. Hyslop ("Contact with Another World"), in which Mr. Thompson, with very little artistic ability, produced paintings, in the style of the deceased artist Gifford, of scenes known only to the latter.—Ed.

### A NOTE ON THE "PHENOMENA OF MATERIALISATION."

Baron von Schrenck-Notzing's great book on this subject (Kegan Paul, 35/- net) is one for the student rather than the general reader. It is a monumental work, which, taken in conjunction with the recorded experiments of Sir William Crookes and of Dr. W. J. Crawford on the same subject, places the physical phenomena of Spiritualism beyond serious dispute as to their actuality at least.

The book, which is the first English version of *Materialisations Phenomene*, embodies not only the original volume but also the more important parts of a supplementary work published early in 1914, and other material accumulated since. The translator, Dr. E. E. Fournier d'Albe, in a preface to the book, expresses himself assured of the authenticity of the phenomena, his convictions resting partly on observation of phenomena with the same medium. He finds himself in agreement, in the main, with Schrenck-Notzing in regarding them as "a new, or rather a hitherto unexplored, function of certain human organisms."

It is a volume which with its multitude of photographs of materialisation at almost every possible stage, and minute descriptions of all the circumstances of the experiments, requires a most careful analysis to appraise exactly all the points in their relation to the question of human survival, and even then there may be lacking the precise criteria required to arrive at any final conclusion on the question.

This is not surprising, for physical phenomena studied by themselves are like a portion of an argument isolated from its context. The phenomena of Spiritualism must be judged as a whole, and in a co-ordinated form, if a true valuation of their meaning is to be gained.

Much more will be written on the book from various points of view. For the present we are contented with the reflection that the first part of the campaign is over, and the victory is with the Spiritualist.

The phenomena are proved to be facts. The next step is the interpretation of the phenomena, and of the issue of that dispute we have no doubt. We note with interest a saying by Kepler which is quoted by Schrenck-Notzing:—"Only resistance awakens slumbering forces. The works of foolishness perish. They must further what they seem to hinder. But that which comes from the fountain-head is eternal."



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These notices are confined to announcements of meetings on the coming  
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name of the society) and 8d. for every additional line.

All Notices must reach us in future not later than the first post on  
Monday morning, and each must be accompanied by the exact  
amount to cover same. Otherwise insertion cannot be guaranteed.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.  
—11, Church Service; 6.30, Mr. John Osborn.

Lewisham.—Limes Hall, Limes Grove.—6.30, Miss Violet  
Burton.

Shepherd's Bush.—73, Becklow-road.—11, Public Circle;  
7, Mrs. Bloodworth. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—  
5.30, Mrs. Neville.

Peckham.—Lausanne-road.—7, Mrs. B. Bell, address;  
Mr. C. J. Williams, clairvoyance. Thursday, 8.15, Mrs. M.  
Clempton.

Walthamstow.—3, Vestry road (St. Mary's-road).—7, Mr.  
W. W. Drinkwater. Wednesday, 7.30, Dr. Vanstone. Sat-  
urday, 7.30, musical evening, arranged by Mr. W. W.  
Drinkwater.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.  
—11, circle; 3, Lyceum, Mrs. A. Boddington; 7, Mrs. A.  
Boddington. Monday, Perseverance Hall, Lyceum Anniver-  
sary Tea. Thursday, 8, Mrs. Neville.

Holloway.—Grove-dale Hall (near Highgate Tube Station).  
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Sunday at 3 p.m.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Crowder,  
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"LIGHT," November 13th, 1920.

DR. ELLIS T. POWELL ON SPIRITUALISM.

# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,079.—Vol. XL.

[Registered as]

SATURDAY, NOVEMBER 13, 1920.

[a Newspaper]

Price Fourpence.



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REV. WALTER WYNN,  
DR. ELLIS T. POWELL,  
STANLEY DE BRATH,  
SIR ARTHUR CONAN  
DOYLE IN AUSTRALIA.

A WONDERFUL  
[SEANCE.

ARMISTICE DAY  
MESSAGE FROM  
W. T. STEAD.

Wallcousins



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TUESDAY, 16TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. Wesley Adams.

THURSDAY, 18TH, AT 7.30 P.M.—Lecture by Dr. Abraham Wallace, "My First Visit to America—Some Psychic Experiences."

FRIDAY, 19TH, AT 3 P.M.—Conversational Gathering. At 4 P.M., Address by Mrs. M. H. Wallis.

**SPECIAL NOTICE.**—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

For further particulars regarding the work of the Alliance apply to the Secretary.

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Friday, Nov. 19th, at 8 p.m. — Clairvoyance by MRS. CANNOCK

Tuesday, Nov. 23rd, at 3.30 p.m. — Clairvoyance by MRS. WESLEY ADAMS

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Public Lecture in the Mortimer Halls, 93, Mortimer Street, W.1., by Mr. L. W. Rogers (National President, and Senior National Lecturer American Section T. S.), on Sunday, November 14th, at 7 p.m.; subject, "Theosophy and the Bible." Admission free. Reserved seats, 2s. and 1s., from Sec. Publicity Dept., T. S., 25, Bedford Square, W.C. 1.



# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,079.—VOL. XL.

[Registered as]

SATURDAY, NOVEMBER 13, 1920.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Our venerable correspondent, Mrs. M. A. Hopper (Walkerville-on-Tyne), again begs us to vindicate the memory of Thomas Chatterton, the Bristol poet, from the accusation of forgery. Some of those who have studied the life of the "marvellous boy" have seen strong suggestions of the psychic element in his life and the poems which he produced in ancient English—the English of three hundred years before his own day (1752-1770) and which he ascribed to an old monk, one Thomas Rowley. That is to say, having reproduced the style and caligraphy of the earlier period in his poems he asserted he had found them in an ancient monument box at Redcliffe Church, Bristol. As a child he haunted the church and spent hours rummaging amongst its old parchments. But the poems were found to be his own, strangely as they were disguised in ancient words and phrases. They showed him, in the opinion of such critics as Dante Gabriel Rossetti, to be amongst the greatest poets, full of divine imagination. He was the first to break away from the set and somewhat stilted forms of eighteenth century poetry. Forgery? Well, it is like taxing an imaginative child, whose lively fancy conjures up all kinds of visions and events, with deliberate lying.

Let us quote on the same subject from an article, Was Chatterton a Medium? which appeared in *Light* of May 8th, 1909:—

Although, in a way, happy in his poor home and very fond of his mother, Chatterton had great moods of solitude, sometimes speechless for two days, locking himself up in an attic, or moving about apparently oblivious of people around him; and all the time, when he could, writing in secret, and producing work that none of his opportunities can explain.

Gradually, out of it all, there emerged a visionary—shall we say an imaginary?—figure, an old monk who belonged to the time of the ancient parchments, one Thomas Rowley, who became the centre of his field of vision and work. This monk he described as a real person, and wove around him a story that at last controlled his own actions, his own work being attributed to the monk. "No doubt the dream so filled his lonely hours that it ceased to be a dream," says Mr. Russell, the author of a *Life of Chatterton*. "All the characters in it and all their deeds and ways and sayings he came to know as well as he knew the deeds and ways of the people about him. His real life was spent in their companionship; they were the ever-ready refuge from the world of boy-beaters and gross-minded persons that had no concern above profits." The work that the world damned as "forgery" was done by a boy of twelve or thirteen who was probably obsessed by the desire to repro-

duce the style and expression of his Rowley creation; or was it the attempt of the old monk to produce or reproduce his own work?

It is of course pure speculation. All genius has strange psychic elements. To talk of the idea of forgery in such a case is worthy only of little minds.

The question of the nature of the spiritual body is still with us, although it is a matter upon which, like many other matters with which we are concerned, it is not yet possible to speak with complete assurance. But then, what do we *really* know about electricity, or even of the physical body which relates us to our present state? We have chosen to say, for example, of the physical basis of life—protoplasm—that it consists of carbon, hydrogen, oxygen, nitrogen, sulphur, and phosphorus. We call that scientific knowledge—it is merely a convenient classification of forms or forces in themselves unknown. One thing we can say without hesitation—life requires always a vehicle or instrument if it is to express itself at all. It is, therefore, a justifiable conclusion that an individual human life in any world must possess a means of manifestation. We arrive at that conclusion by reasoning, and find it overwhelmingly confirmed by the testimony which reaches us from our unseen communicators, who maintain that they possess bodies to them as visible and tangible as our own bodies are to us. Some of us hold provisionally by the idea that the spirit body is an ether body, and as a tentative hypothesis it is useful and definite. In all these matters it is wise to form ideas as definite as possible. They are a kind of stepping stones, each of little use in itself, but in conjunction with the rest invaluable in helping us to cross the stream.

But, like everything else in life, this question of the spirit body has an aspect of extreme simplicity. When St. Paul said, "There is a natural body, and there is a spiritual body," it is doubtful whether any of those who received his assurance fell to questioning the precise nature of either body. Here and there some ancient philosopher may have speculated on the question. Aristotle, had he lived in Pauline days, might have formed some conclusions which would have been of little value to-day, so tremendously has physical science advanced in the meanwhile. For this question of the nature of what we call the spirit world and the spirit body is undoubtedly coming—however slowly—into the purview of physical science. We are beginning to see that all the poetry, all the romance, all the transcendental beauties of the higher worlds must have a basis of a substantial kind—the most beautiful lily must have a root, and the root must have soil in which to grow. The radiant spirit-being in celestial realms did not come into existence by a sudden miracle. He emerged from the ooze of a material world, and ascended through countless gradations of form in the course of Evolution, God's process for forming Man in his own image. Even the highest archangel, we doubt not, has a visible form—a spiritual body. To deny the reality of a spirit body—as some theologians do—and yet ask us to believe in the existence of spirits is to show a defect in the power of philosophical thinking.

"Light" can be obtained at all Bookstalls and Newsagents.



### AN ARMISTICE DAY MESSAGE FROM MR. W. T. STEAD.

On Monday last Miss Stead, who was sitting with a friend who has the gift of automatic writing, became conscious of the presence of her father and of his desire to deliver a special message for Armistice Day. Eventually Mr. Stead, through the hand of Miss Stead's friend, gave the message. The communication, which commenced with a well-known line from Shakespeare, was as follows:—

"A blank, my lord, she never told her love."—That in itself is the essence of the people's attitude to all that is great and noble and really fine.

To-night I am going to speak of the thing you want and that only, nothing more nor less.

"A blank, my lord!", as I have written, that in itself is the essence of the people's attitude to all that is great and noble and really fine. "A blank" — We never

told our love, we hid it—we strove with all our physical power to hide our love, our feelings, our terrors and fears, our admiration and our honour of and for them and the pride we felt—we hid it—"A blank my lord!"—we never told our love. But—words have passed beyond our need. That which you all needed words to express, and words you all failed to use, is now passed beyond that, and your thoughts reveal to all our spirit "boys" the greatness of your loves and your pride in all that they have achieved and in all they have suffered. There is more expressed in your thoughts than in all the eloquence of words used by great men or kings.

I would like to be able to stand on the top of your highest building, and be given a voice that might be heard all over the Empire to speak to the hearts of all the people on earth. I could give them a message of comfort, not an eloquent message such as are the words of Christ, but a message of the Twentieth Century which would, because of their ignorance, mean more to them than the wonderful words which they do not read. They would find more than I could say if they did read, but they will not. Therefore I would like to speak to them and to say to them, very truly, that their inner thoughts are very really known by all those who have passed to this Spirit World. I see many, many people hoping, wishing and thinking that their love reaches to those who have passed. Oh! had I but the tongue to speak to you words which would burn to your very souls—words of such certainty and strength of conviction! Grief would be no more known among you; sorrow would leave you; difficulties would remain, for by these you are intended to gain knowledge, but faith would bring among the laden world such confidence and hope that all the minor difficulties, the unreal difficulties, would leave you—they would cease to be.

If it were possible I would speak to mankind and tell them not of the horrors and the suffering of the dear men who have "died," not of that at all would I wish to speak, but rather of the everlasting love that is between you—that has been manifested to you in many ways. I would speak of the joy they have in knowing themselves remembered and remembered as being in the family circle still. I would tell all the vast masses to rejoice, to meet together in gladness, not in sorrow at the foot of your memorial. Meet to celebrate the victory of life over suffering and horror. *Death enters not here! There is no death!*

I would speak of life and of life only, manifested in many ways—as is love. Where do you find death? You find change all around you but you find not death all around you. Death, as you know it, is change, and change is all around you—but love is not death nor change. There is no change in love and there is no death of love.

I would speak to them so that they might not follow me easily, for what is easily absorbed is easily cast out. I would speak in difficult ways, ways that need a little thought and then in the sifting a little at least would be learnt; for it is not only what we do that matters in our lives, but also that which we intend to do. Ideals are great things

and lead far even if we never attain them—it is a far greater thing not to have attained the ideal than never to have had it.

Tell them to look upon your Cenotaph as the embodiment of Christ's teaching—a symbol of suffering and sacrifice, but far more than that, as the symbol of human and Divine Love.

Oh! if Love were but taught and understood. There is nothing yet achieved which has not its driving force in love; nothing attained by individuals, or collected numbers, small or big nations, but by individual love—Love is the driving force always and ever; and if you can tell humanity to collect together at the foot of Christ's Memorial—your Tommies—and give a moment's thought to love, they will transform their own lives—they will re-create their spirit-consciousness and they will advance the banner of God and of commonsense throughout the entire world, and with that should come the Millennium. Oh, it is really so small a thing to accomplish if only as a whole you would do it!

God's in His heaven, all's right with the world. We know it and on our Great Day near at hand I would give my spirit life to be able to stand on your building there and say to king and subject: "Remember all of you that God is not only in His Heaven but is with you in your hearts, and if you desist from your policy of 'A blank, my Lord!'—and come face to face with material and spiritual facts, you can have a Heaven among yourselves, and have your sons, and husbands, and lovers, and friends, in fact God with you and part of you—you need never ask more!"

W. T. S.

### ARMISTICE DAY REFLECTIONS.

Armistice Day will have passed when this issue of *LIGHT* appears, but as we go to press the nation is preparing for the solemn ceremony. Spiritualists are naturally keeping in mind this unique occasion, and arrangements have been made for meetings at the Stead Bureau and elsewhere.

Mr. Horatio Bottomley, in the "Sunday Pictorial" (November 7th), speaking of the coming ceremony, makes a fine comment. He says that while honouring the dust of the Unknown Warrior we cannot follow his immortal spirit, and adds, "That is not dead, you know, for it was composed of some subtle fabric from the hidden looms of God, the texture of which we are already beginning to understand and shall some day grasp as surely as the framework of the material world. Patience yet a little while and the New Revelation shall dawn."

Various correspondents in the "Daily Mail" have suggested epitaphs for the Unknown Warrior. Mr. E. M. Butcher (South Woodford, Essex) writes: "To my mind Longfellow's words, written about eighty years ago, would be most appropriate as an epitaph on the tomb of the Unknown Warrior in Westminster Abbey:—

"There is no Death! What seems so is transition."

### NOT MEMORIAL, BUT RECOGNITION.

At the Mansion House, on November 3rd, under the chairmanship of the Lord Mayor, a meeting was held in support of the movement for the restoration of Rheims Cathedral as a monument of the Anglo-French alliance and a memorial of the gallant departed who had fallen in the war. The speakers were the Duke of Portland, the Archbishop of Canterbury, Cardinal Vaughan, Father Bernard Vaughan and Dr. Ellis Powell.

Dr. Ellis Powell asked whether we were quite right in treating the work as a "memorial" of those we called "dead." Were we not making a mistake in regarding them, so to speak, as outside the range of consciousness, entirely removed from ourselves and from the purposes we had at heart? Would it not be better to contemplate them as co-operators with ourselves in this solemn work, and as having gained, on the other plane of existence, a deeper realisation of the beauty, the glory, and the sanctity of Rheims Cathedral?

### DIM & BRIGHT SPIRITS from Zabdriel.

AS we stand on the earth plane, where I stand now, and look through the veil of difference of condition which is between us and you in the earth life, we often see many people at one time, and sometimes but few.

These people differ in brightness according to the degree of holiness in each; that is, according to the degree in which each individual in himself is able to reflect the divine light of spirit which streams past and through us to you.

Some appear very dim, and these, when they come over here, will go to regions dim or less dim according to their own dimness.

Everyone will both appear to others and others will appear to him, as natural to the particular environment and atmosphere in which their lot is cast. This is "their own place."

Those whose radiance is great go into those spheres whose brightness agrees with theirs—be it less or more. But those whose bodies—spiritual bodies I mean—are of gross texture, and do not radiate much light, but are dim go into those dim spheres where only they may be so much at ease that they may work out their own salvation.

They are not at ease, indeed, in any sense of the word; but only they would be less at ease in a brighter sphere than in those dim regions until they have grown in brightness themselves.

All who pass over here from the earth have some of the darkness which envelops it like a thick pall of mist. But many of these have already in their wills endeavoured to rise through that mist into the clearer realms; and these do quickly here what they fain would have done below.

And now we are looking upward, and there indeed lies the royal road. Along that way we follow step by step, and every step we go we see that far away the light increases ever, and our comrades and ourselves grow in brightness, as in beauty, the farther we go.

From the Vale Owen Script,  
Weekly Dispatch, April 14th, 1920.

\* The Messages from Zabdriel are now published in the Vale Owen Series, Book II, "The Highlands of Heaven." Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2., and can be obtained at all bookshops and bookstalls.



## SIR ARTHUR CONAN DOYLE IN AUSTRALIA.

GREAT RECEPTION  
IN ADELAIDE.SIR A. CONAN DOYLE,  
M.D., LL.D.

Sir Arthur Conan Doyle opened his Australian lecturing tour in Adelaide on September 25th. It was a brilliant success and showed, what we already knew, that Australia was ripe for the message he had to deliver.

The "Adelaide Register," of September 27th, published the following enthusiastic account, under the heading, "Crusader of Spiritualism":—

There could not have been a more impressive set of circumstances than those which attended the first Australian lecture by Sir Arthur Conan Doyle at the Adelaide Town Hall on Saturday night. The audience, large, representative, and thoughtful, was in its calibre and proportions a fitting compliment to a world celebrity and his mission. Many of the intellectual leaders of the city were present—University professors, pulpit personalities, men eminent in business, legislators, every section of the community contributed a quota. It cannot be doubted, of course, that the brilliant literary fame of the lecturer was an attraction added to that strange subject which explored the "unknown drama of the soul." Over all, Sir Arthur dominated by his big arresting presence. His face has a rugged, kindly strength, tense and earnest in its grave moments, and full of winning animation when the sun of his rich humour plays on the powerful features. It is not altogether a sombre journey he makes among the shadows, but apparently one of happy, as well as tender, experiences, so that laughter is not necessarily excluded from the exposition. Do not let that be misunderstood. There was no intrusion of the slightest flippancy. Sir Arthur, the whole time, exhibited that attitude of reverence and humility demanded of one traversing a domain on the borderland of the tremendous.

## GETTING THE MESSAGE ACROSS.

The lecturer approached the audience in no spirit of impatient dogmatism, but in the capacity of an understanding mind seeking to illumine the darkness of doubt in those who had not shared his great experiences. He did not dictate, but reasoned and pleaded, taking the people into his confidence with strong conviction and a consoling faith. "I want to speak to you to-night on a subject which concerns the destiny of every man and woman in this room," began Sir Arthur, bringing everybody at once into an intimate personal circle. "No doubt the Almighty, by putting an angel in King William-street, could convert every one of you to Spiritualism, but the Almighty law is that we must use our own brains, and find out our own salvation, and it is not made too easy for us." Sir Arthur said that, like so many medical students, he had emerged from his course wrapped in materialism, but he was soon drawn to the mysteries of table rocking, "for when you are a young doctor, and your leading patient begins to take an interest in things, you've got to take an interest in them, too, or you get left." (Laughter.) So he attended a family séance. He thought they were shaking the table, and he had no doubt they thought he was, but that incident sent him on a long and wonderful journey, culminating in the tender reunion with his dead son.

## A MOVING PERSONAL INCIDENT.

"I heard his voice," he declared, with great warmth of conviction, "My wife heard it even before I did. 'There's Kingsley,' she said. I enquired, 'Is that you, boy?' and he replied, 'Yes, father.' His hand came on my head, a strong hand, for he was a big fellow, and he bent forward and kissed my forehead. I said, 'Are you happy, boy?' There was a slight pause. 'So happy,' was the response, and then we had a little intimate conversation, of quite a private character. He had been a most religious boy. We had had a difference over Spiritualism, and my son told me he was sorry. Then the voice died away. I had letters afterwards

It will be remembered, especially by those who were present at the farewell luncheon given to Sir Arthur Conan Doyle and Lady Doyle on the eve of their departure for Australia, that Sir Arthur intimated that he was setting out on a mission to bring hope and consolation to our brothers and sisters under the Southern Cross whose kith and kin had in their thousands laid down their lives on the battle fronts of the Great War. Within the past few days we have received the first letters from Sir Arthur, written on the day following his opening lecture in Adelaide. To use his own words, "The people received my message as parched ground takes up water." Confirmed materialists were deeply impressed, and all classes were anxious for further knowledge of the great subject with which he dealt. The newspaper reports which are now before us show how thoroughly Sir Arthur's mission to Australia has been justified by the first results.



LADY DOYLE.

from several who were present, and all gave corroborative testimony. There is no flaw in the evidence; it is complete as it stands." The audience listened to that touching account in impressive silence, "and my boy is here to-night," announced Sir Arthur, with convincing emphasis, motioning with his right hand towards the reading desk. The whole personality of the man was aflame with sincerity, and the crowd was hushed, as if sharing his spiritual exaltation.

## A MESSAGE TO AUSTRALIANS.

Tracing the development of the movement for psychic enquiry, Sir Arthur recounted how the truth had spread from America to Europe, and practically all over the world. Scientific opposition was instant and stubborn, regarding Spiritualism as a gross delusion, but it was breaking down before this conquering revelation. Sir Oliver Lodge, whom he looked upon as the greatest intellectual force in Europe, had been so fired by psychic investigation that he had delivered more than eighty lectures in America. "Lady Lodge," said the lecturer, "shares her husband's opinions because she shared his experiences. Proof has come to her, just as my wife shares my opinions, not because I am her husband, but because she has been convinced by the same proofs that came to me. We have a message for the Australians, and by God's help we will get it across to them. I hope most of you are sceptics. It is of no use talking to people who agree with you. I would far rather talk to people who do not know."

## NO CONSPIRACY TO DECEIVE.

Sir Arthur threw out an impassioned challenge to those who doubted the *bona fides* of eminent advocates of Spiritualism. "Do you imagine," he demanded, half in protest, half in indignation, "that all these people are in a conspiracy to deceive the public? That is inconceivable. Or do you imagine that they are stark, staring mad, because that is the only other alternative? Why, these men are leaders of science! Is it likely that they will agree on something which is without foundation in fact?" The lecturer said he had never understood the prejudice and antagonism of leaders of religion. Why, here was their great ally in the doctrine of immortality.

## VOICES FROM THE BEYOND.

Sir Arthur proceeded with graphic and genuine feeling to give instances in which he insisted voices had come over from across the great boundary, voices of individual identity which described the processes of death and their present life. Impressively appealing were those eloquent intimate touches in the lecturer's peroration, in which he sought to establish that there were no broken ties in the passing over to the world beyond the valley of the shadows. There was, he said, a law of sympathy and love which acted on the other side of the grave. As the eyes grew dimmer here they grew brighter there, as they beheld loved ones going to meet them. The law was that everything went to normal, and that men and women drifted rapidly back to their best. Death was going to bring them untold happiness, because their friends were nearer to them after death than before. Sir Arthur spoke from the thrill of his own profound beliefs. "My title, my literary fame," he declared dramatically, "are as dross in the gutter compared with what I get out of these things. God does not give us such experiences for our private use, but for the comfort of all. I am not here for conversions. I am here to state a case and to leave you something to think over."

Sir Arthur, who was accompanied on the platform by Lady Doyle, was applauded for an arresting and notable discourse, and in acknowledgment he paid a tribute to the fine, sympathetic attention of the audience.



# PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life," "The Science of Peace," and other works.

*The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.*

## THE FACULTIES OF THE SURCONSCIOUS SELF.



MR. STANLEY DE BRATH.

There are some people who seem to think that knowledge of the truth (or otherwise) of Spiritualism can be gained without connected thought or close attention. That is not so. In a passage quoted by the Bishops at the Lambeth Conference, Mrs. Sidgwick says:—

"Before we can convince the world, we want not only more cases giving evidence of the fact of personal survival, but we want them solidly based on more knowledge of the subliminal self and the way it works, more knowledge of the conditions and process of telepathy, more understanding of the limitations under which communication with the dead occurs."

The purpose of the present articles is to summarise the chief discoveries that have been made of recent years concerning the powers of this subconscious self, and to show that those powers manifest while still in the body and subject to the limitations and inhibitions of the conscious mind, are but the fragmentary manifestations of faculties which are its full heritage when, passing from the body, it enters on the new relativity, in conditions from which our ordinary chemical matter is eliminated. It then becomes the conscious Self.

It is curious that some persons, convinced of its super-normal activities in the incarnate condition, endeavour valiantly to make these account for everything in despite of the plainest evidence of unseen intelligences. It scarcely seems common-sense, however, to admit that Evolution is directed to the production of a higher type of mental consciousness (which the subliminal clearly shows), that intellectual and acquired faculties are not transmitted by heredity, that the subconscious reveals extraordinary cryptoid and telepathic developments, and yet to assert that this product of the long evolutionary process is extinguished by death or passes into somnolence till some future "Day of Judgment."

## TELEPATHY.

It is seldom remembered that telepathy is a fact but not an explanation. There is not a vestige of experimental knowledge how it occurs. Guesses that it may be due to vibrations analogous to those of "wireless" telegraphy, which are mere splashes in the ether according to a conventional code and do not in themselves convey thought at all, have no experimental basis whatsoever.

As a fact, however, it has been abundantly proved that thought may be communicated from one mind to another without any known means of transfer; and that this connection once established, the transference is possible at very considerable distances. It has been shown, too, that intense concentration of will may even produce a visual hallucination of the "willer" to an absent person. But Professor Hyslop, who has made very careful experiments on telepathy, considers that there is no scientific evidence at all for the transfer of subconscious thought, nor of the conscious thought of third parties at a distance. He thinks, however, that there is plenty of evidence for telepathy from disincarnate to incarnate minds.

Dr. Geley, who writes as a biologist, not as a Spiritualist, places under the head of telepathy all cases of psychic impressions that are found to coincide with a real distant event. He says: "Most frequently the phenomenon refers to some person united to the percipient in more or less close bonds of affection. It is usually unexpected, and often occurs to persons alien to the marvellous by tastes and occupations, and who are seldom influenced more than once in their lives. . . . Two important characteristics should be noted:—

"(a) The telepathic vision is generally very precise; the details relating to the event and the surrounding circumstances are quite exact;

"(b) Neither distance nor intervening obstacles seem to have any appreciable effect.

"A third characteristic (exceptional) is that the vision may affect several persons, either at the same time or successively—it seems able to affect animals also—and sometimes leaves physical traces."

The Census of "Hallucinations," according to the cautious wording of the S.P.R. in 1889, in which 17,000 persons replied to questions, showed that "of recognised hallucinations, those coinciding with death are 440 times more numerous than we should expect if no causal relation obtained."

It may here be noticed that communications from "the other side" distinctly state that the projection of thought that we call telepathy is one of their normal modes of communication among themselves, another being the production of visual images to express thought.

## LUCIDITY.

This is the faculty whereby events distant in time or space are present to a seer or clairvoyant. It differs from the last described in that the telepathic vision is of personal happenings, but prophetic lucidity relates to events. That the faculty is a reality is proved by many prophecies besides those recorded in the Old Testament. For instance, the Sonnet predictions given in 1869, of the wars of 1870-71 and 1914-1918 (reported, after minute investigation, in the "Annales des Sciences Psychiques"), show "extremely precise and true details on both wars, but give them in the present and not in the future tense. The visionary describes the disasters of 1870, Sedan, the siege of Paris, the Commune; the war of 1914, beginning by a disaster and ending in complete victory . . . as if these were events he were actually witnessing." ("From the Unconscious to the Conscious," p. 99.)

The same accuracy is to be found in the attested prophecies contained in "The Hill of Vision," by Mr. F. Bligh Bond (1919) of the turn of the tide in the late war and the stemming of the German offensive. Further, with reference to present troubles, Mr. Bligh Bond writes:—

"The communications . . . have for many years past hinted at the coming of a great world-crisis, of war and revolution, leading to the dawn of a new era for man, and the promise of greater power and greater glory for the race, when the materialism which has hitherto stunted his spiritual growth and thwarted his best efforts shall be cast off, and he shall claim lordship over Matter, which shall henceforth be his servant, and no longer as heretofore his master."

And the interpretation of Old Testament prophecy contained in Dr. Guinness' "The Approaching End of the Age," published in 1879, which predicted 1919 and 1923 as crucial years in the development of the New Age, have certainly been fulfilled as regards the first date. These interpretations have been repeated and extended by the Rev. G. H. Lancaster, M.A., omitting, however, the very interesting astronomical data that show that the periods mentioned in Holy Writ are accurate soli-lunar cycles. But prophecies, whether in the Bible or elsewhere, are usually unheeded; they are sometimes elegantly alluded to as "mere spookery." The true purpose of prophecy, however, is not to give foreknowledge, but to prove the real existence of supernormal faculty, and also of the Mind which sees the end from the beginning.

## HEALING.

As the subconscious mind acting through the dynamic psyche is the mechanism of normal bodily function, of growth, and of repair, so a patient's own vital psychism can (by suggestion) be directed entirely to a specific point and so heal disease. Dr. Geley shows that this is recognised to be the case, and he adds, "Curative mediumship deserves to be thoroughly studied. Some persons seem able to exteriorise part of their own dynamism to reinforce the failing powers of the sick. Some surprising cures have been thus effected, some of which seem to go beyond the class of nervous ailments."

(To be continued.)

"THERE IS NO DEATH" is the title of a song, with words by Miss Elsie Wright, and music by R. M. Harvey (G. Ricordi, 2/- net). It is musicianly in composition, dignified and well worthy of its theme.



## WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

3.—By the REV. WALTER WYNN (Of the United Free Church, Chesham, Bucks).

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

*"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."*



REV. WALTER WYNN  
(Author of "Rupert Lives!"  
etc.).

That the churches have much to learn from Spiritualism and Psychical Research is certain.

The real unbelievers in any visible and demonstrative proof of a future life and another world are found more in the Churches than among Agnostics, many of whom, I find, have quite an open mind as to Nature's latest revelations. Most of the worshippers in the orthodox churches know nothing of spiritualistic phenomena, and do not wish to know. "They believe they believe," as Coleridge would say, in a future life, but directly one gives them evidence in proof they are the most incredulous people in any community. If they cannot dispute the evidence, they can doubt and quibble about it, and if this fails, they can call in

"the devil" to strengthen their scepticism. It is marvellous what a deep, wide, and intensive knowledge of the devil many Christians have. Father Vaughan seems to have constant telepathic communication. The churches still follow Moses, and lay as much stress upon "Leviticus" as on "the letter to the Hebrews," which was written to set "Leviticus" aside. Many good people still live under "the mountain that might be touched," rather than in direct communication with "the spirits of just men made perfect," and "an innumerable company of angels" forming the Church of Christ in the invisible world! These good people have not yet made the mental transition accomplished by the first Christians. They say that because Christ rose, we shall rise from the grave some time in the future. They have not noticed that St. Paul said that if the dead "rise not" (present tense) then Christ is not risen. They are still either Sadducees or Pharisees, neither knowing the power of God nor the Scriptures. They are still with Moses, theological Hebrews. The creedal bases of the churches, not the teaching of the Bible, have brought masses of people into this darkness. They do not know, and could not know from the average sermon, that we are now "surrounded" by "a great cloud of witnesses." The ideas of the After-Life, as explained by "safe" exponents of Christianity, are utterly chaotic, simply because the Master Key of the proper interpretation of the Sacred Scriptures is not in their hands. Personal experience of psychical phenomena was the inheritance of Christ's first followers, who would have laughed at Viscount Morley's attitude to metaphysics. They would have smiled at a modern Church leader who naively replies to modern Thomases who call for proof of human survival—"why can't they wait?" The Saviour did not ask Thomas "to wait." He supplied the proofs then and there. Why wait? The first Christians received "infallible proofs" of spiritualistic phenomena. Why wait? Are we to wait until after strikes have reconstructed this world on a cash basis? Was that Christ's idea in the production of spiritual manhood? The same Church leader considers Coulson Kernahan's effusions on Spiritualism "sane." They do not face the facts. The churches do not face them. I have done so and the facts prove that the next life is simply a natural evolution of this one, and that communication with the "departed" can and does take place. We call, with Carlyle, the great lover of facts, for a return to Reality. If Christ and the Bible deny proven facts, we must stand to the facts though the heavens fall, or the facts will grind us to powder.

But do the facts brought to light by psychical research contradict the Bible, Christ, and the revealed truths of evangelical Christianity? My submission is that they do the exact opposite. The necromancy of the land of Canaan has no more relation to the modern scientific effort to prove the survival of man than the Black Mass in Paris has to do with the services in St. Paul's Cathedral. And I do know that in whatever Baptist or other church I have either

preached or lectured on this subject during the last three years, I have had crowded audiences, and been literally implored to return and continue to explain the truth, set forth as it is in the New Testament records.

For what is it that psychical research does? It proves that the atheistic position represented by Mr. Joseph McCabe (in several books of his which I have just read) falls to the ground like a pack of cards. Is a movement that slays unbelief and atheism of the devil? The future historian will say it was the modern despised Spiritualist who slew the agnostic. Furthermore, the psychical records of which the Bible is full become intelligible. The Higher Critic denominates as "Folk-lore" what is fact. The trances, visions, apparitions, and materialisations recorded in the Bible are not "silly tales" that "cultured" people, such as Mr. Joseph McCabe, may loftily discard, but are statements of facts that find their parallels in modern experience. I go further, the Bible is God's Greatest Book, Jesus Christ is His unique embodiment among the sons of men, and the great truths of evangelical Christianity are verified and illuminated by the spirit messages we have received. Even Spiritualists may not know what I mean, but I know what I mean when I say that the doctrines of vicarious suffering for sin, election by grace, forgiveness of sins, justification by faith, the final perseverance of the saints, and particular providence are all found in the spirit messages received, but not stated in these terms. The facts revealed are greater than any terms. I have read nothing in reputable messages from the Invisible that is not in complete harmony with New Testament teaching. I have tried to prove this fact, in part, in my "Bible and the After-Life," and the deepest prayer of my life is that I may be used to write a few books on Christian evangelical truth, especially the Atonement, that will focus it and make it clear in the light of psychical research. For the great need of the world is a restatement of New Testament truths—a Gospel for the lost, so strong, so clear, and so convincing that they who believe not shall certainly stand condemned. But the man who thinks he can destroy God's Greatest Book and the Gospel of Christ by laughing at them, or circulating "sixpenny cheap editions" on evolution, resembles a small boy trying to blow down the rock of Gibraltar by means of pea-shooters. I deny that this is the attitude of most Spiritualists known to me. They are kind, cultured, good people, seeking only to know the truth and, above all, get at facts. I owe them a great debt of gratitude, and I hope to use my pen to justify their noble stand for what they know to be true, and I shall do this without sacrificing one truth I hold dear, and, above all, the Christ to whom I owe everything.

I believe the entire human race is destined to know, and shortly, that this world is something more than a place for nations to commit suicide and murder.

"Here eyes do regard you,  
In Eternity's Stillness,"

wrote Goethe, but he failed to add—and not in this world only. The churches have a matchless opportunity. Will they prove themselves to be as the foolish virgins, having no oil in their lamps?

[The Rev. Walter Wynn is the pastor of a large Free Church in Chesham, Bucks, upheld by a loyal congregation in sympathy with his aims. He has been at Chesham seventeen years, having held pastorates at Earby, and in Bradford, Yorks. He became widely known as the result of his war predictions, based on Biblical prophecy; he gave the exact dates of the Fall of Jerusalem and of Germany's appeal for an Armistice. At the time he announced his findings, people laughed, but their literal and exact fulfilment arrested the attention of the world's Press. The loss of Rupert, his only son, caused Mr. Wynn to investigate the claims of Spiritualism, with the result that his books "Rupert Lives!" and "The Bible and the After-Life," prove him a fearless believer. His other books, "The Bible and the War," and "Revelation in the Light of War," have had a similar immense circulation.]

And he who gives a child a home  
Builds palaces in kingdom come.

—"THE EVERLASTING MERCY" (Masefield).



# SPIRITUALISM AND SOCIAL RECONSTRUCTION.

REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).

(Continued from page 386.)



ELLIS T. POWELL,  
LL.B., D.Sc.  
Author of several works  
on Psychic Science.

I venture to say that the message of the assured survival of personal consciousness beyond the grave is absolutely fatal to all the ideals of arbitrary and hereditary class government, by a small central and irresponsible clique known as the Cabinet, with which we are supposed to be content. When once we know that each of us is a spark of Deity, that each separate spirit entity is a unique answer to the yearning call of an eternal Fatherhood, I decline to believe that we shall go on tolerating a system under which a mere handful of people enjoy the privilege, the prestige and the profit of governing, while the rest toil to pay the taxes which support their policy of self-aggrandizement. Writing at a moment of wide industrial unrest and upheaval, I am not afraid to say that to my mind the idea of training myriads of men and women to be good workmen and workwomen, merely to be cogs in a colossal industrial machine, merely to sustain the burden of class government on their labouring shoulders, is a perfect nightmare to a man who has faith in humanity. But that they should be good workmen in order to add to the aggregate of social possessions, themselves the means of a wider, deeper, nobler self-expression, as a means of preparation for another stage in an unending life—yes, that is a comprehensible scheme. It is consciously revolutionary, in the sense that wise men nowadays spell revolution without the "R." It repudiates the idea of the successful life in its old sense—the life which Professor Thomson calls "sessile, unconsciously degenerative, and as far as possible parasitic." It fulfils the duty of this-worldism, which is just as great an obligation, from our point of view, as other-worldism.

## A SPIRIT NOW.

Man is not going to be a spirit: he is a spirit here and now. He has a spirit's needs, and he demands a spirit's opportunities. The words of John Ball, preaching to an English peasant audience in the far away fourteenth century, come echoing into my mind: "Forsooth ye have heard it said, that ye shall do well in this world that in the world to come you may live happily forever; do ye well then, and have your reward both in earth and in heaven; for I say to you that earth and heaven are not two, but one." Shape social regeneration in the light of that solid fact, and what are you doing? Exploiting the material for the advantage of the spiritual, a device justifiable and laudable in the highest degree. Psychic research is more than a means of spiritual consolation amid all the sorrows of this transient world. It offers a conception of cosmic progress adjustable (as Professor Hyslop says) to the wants of a reconstructed society and to the best instincts of the lowliest individual in it. It gives you the unfailing foundation whereby to test that which challenges social acceptance—Does it make for spiritual development? Life in slums? Life sweated into hopelessness? Life taxed into penury? Life bludgeoned into dumb submission? A people stung into passionate resentment by the ceaseless and shameless trickery of politicians, exploiting a degenerate and useless House of Commons? Do these things make for spiritual evolution? No! Then they are abhorrent to psychic science, and every ounce of its increasing power must be thrown into the scale against them.

It is this passionate belief in the lofty destiny of man which has enabled Spiritualists to achieve so much. If you want a man to do something, find a man who believes something, and no belief is so stimulating to intellectual and spiritual daring as a conviction of personal immortality. Organic determination has for countless ages expressed itself in every detail of bodily structure. The conviction of individual immortality is now destined to express itself upon every thrill of hope and high resolve that permeates the soul. Organic determination has largely finished its work; and the future is with spiritual determination, operating in the environment which social reconstruction is destined to provide. Spiritualism declares that the salvation of the soul depends largely upon the salvation of the body.

## A MAGICAL MODIFICATION.

In a word, any general acceptance of the truths for which psychic researchers stand must alter the entire social focus. The conviction of survival acts as magically as the adjustment of a microscope or telescope—a touch, and all that which was blurred becomes clear and sharply outlined to the vision. If you convince all thinking men that this life is but the preparatory school for another and an infinitely ampler existence, you fundamentally change their outlook. If you persuade each individual that he is an attempted self-expression of the Deity, with unlimited opportunities of development in this and in a hundred other planes of existence, you have torn away the bandages that blindfolded him, you have given a new meaning and zest to his life.

We see the process constantly going on in application to our sons and daughters. The laughing and almost irresponsible girl looks upon life as a thing to be enjoyed, luxuriated in—a source, as she hopes, of endless fun. Then suddenly love comes into her life, new instincts are awakened, and she begins to dream of wifehood and motherhood. The focus has commenced to change. If she is mated to the right man she will not have been married long before the focus is entirely altered, and she becomes absorbed in watching and guiding the new citizens whom she has given to the State. So with your boy. He looked out upon a blind alley of life, perhaps. Then he discovers that he has intellectual abilities which qualify him for something better. He works, passes a Matriculation examination at one of the universities, feels his feet, and instantly the whole focus of his life is changed. He discerns the promise of his university degree, of a progressive career. There wakes in him that last infirmity of noble minds—ambition, and he deliberately sets out to gain the prize of some high calling. Even so will it be with all of us, as the assurance of a wider and more satisfactory life grips the intellect and then the imagination of mankind.

No longer a dogma faintly apprehended or wholly disbelieved, no longer a mere visionary hope, no longer available as a bogey in the hands of the short-sighted theologians, the life to come will be the great career assured for all of us. Regarded from this angle, the cosmos has ceased to be an arbitrary jumble of irresistible forces. It is not the lawless and capricious work of a cynical and callous Deity. Spiritualism discerns its tendency, gives it a meaning, and sees growing opportunities of intelligent co-operation with the great Power which guides and energises all. How well the ancient psychic put that prospect of a working career on another plane! "Blessed are the dead which die in the Lord. Even so, saith the Spirit, that they may rest from their irksome toils, but their congenial activities follow them."

## THE PASSING OF MATERIALISM.

This leaven of the changed outlook is already at work, and Spiritualists have set it working, though I doubt perhaps if many of them have observed and apprehended the meaning of the phenomena. Remember how the social reformers of thirty or forty years ago were saturated with materialism. In their anxiety to divert men from their subservience, whether of mind or body, to tradition and convention, they endeavoured to sweep away all belief in a future life. They tried to persuade man that when he was dead he was done for, and that his best creed was "Eat and drink, for to-morrow we die." They urged this creed in no debased or degraded sense, for many of them—Charles Bradlaugh, for instance—were men of the highest standards, whose devotion would have done credit to a mediæval saint. But how fast that view is vanishing! How true it is, as Dr. Haldane says, that "the materialism of the nineteenth century has been nothing but an insignificant eddy in the stream of human progress!" The life illuminated by no higher motive than the satisfaction of physical needs—the policy that would have endowed us with well-fed bodies and with stunted, sickly, starven souls—who among the thoughtful men and women seeks it nowadays? We have changed the idea of success in life into that of success in living, both here and hereafter. We have scrapped the treatment of man merely as a living organism, by recognising that the man as a person is much more than the man as an organism. How much more, then, if his personality is deathless!

(To be continued.)

How absurd to try to make two men think alike on matters of religion, when we cannot make two timepieces agree.



## SURVIVAL A NATURAL FACT.

## A SYMPOSIUM.

Scene: The Engineer's Study. Time: Evening. Five easy chairs, occupied by his wife, himself, the Soldier, the Doctor, and the Parson. A decanter, siphon, cigars, etc.

HOSTESS. It is a long time since our last meeting. I wish we had the Artist here. We shall miss him.

SOLDIER. Yes, but if we had, we could not go on with our talk on Spiritualism; it makes him mad. When he comes we talk Art, or at least he does, and we all listen. It is interesting, but not a symposium; we are ignorant folk, and are made to feel it! Whereas on Spiritualism we are all on a common level.

DOCTOR. Oh, are we?

S. Yes. I think we all admit the facts, and certainly none of us, not even the youngest—to paraphrase Jowett—knows the explanation.

PARSON (taking up *LIGHT* of October 16th). Some do, or think they do. Just listen to this (reads). "At the Conference of Bishops held at Lambeth . . . the prelates appointed to consider the claims of Spiritualism were told by the editor of *LIGHT* that a life after death was a fact in the natural order—a fact in Nature—and therefore in itself possessed no special theological significance; and that it was one of the purposes of Spiritualism to proclaim that fact."

ENGINEER. Well, I agree with him. It is a natural fact, and has no special theological significance.

D. Why, that is the crux of the whole thing, and he assumes it as proven. You Spiritualists assume the very point at issue. All Nature cries out against you. The plant dies, its seeds remain; the man dies, his children remain. It is the experience of mankind, and Omar is at one with David,

"Strange, is it not, that of the myriads who  
Before us passed the door of Darkness through  
Not one returns to tell us of the Road  
Which to discover, we must travel, too?"

"For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish."

Here at least David is scientific—no thought without brain, no brain without phosphorus. And this fellow comes along and tells the Bishops that survival is a natural fact, and you (turning to the Engineer) actually maintain that he is right.

H. May a woman be allowed to remark that a natural fact is independent of the number of people that believe it. And it is surprising to hear the doctor appealing to poetry and Scripture to support a scientific position.

D. I don't; but I must ask what are the proofs that it is a natural fact?

E. Well, I am not going to appeal to the psychological fact that till certain followers of Darwin reduced man to a mere animal, nearly everybody did believe it; nor shall I argue that a universal instinct of mankind must, by the fact that it is an instinct, have some root in reality, though I think both have some force. But I shall take my stand on three facts: (1) that the vast number of people who now experiment in Spiritualism in one way or another are convinced of survival; (2) that physicists, biologists, and psychologists who have examined the subject systematically—i.e., scientifically—accept survival; and (3) that no other hypothesis covers the whole ground.

D. But there are more scientific men against it than for it. And reasoning from the known to the unknown, the solar influence on colloid substances leads us to think that all vital action may be due to heliotropism.

E. As to opposition by scientists I agree. But I said "who have examined the subject systematically." Men who have done this—Crookes, Wallace, Lodge, Hyslop, Crawford—all come to the spiritist solution as the only one which covers all the facts. Specialism narrows the mind while it deepens it; the specialist in economics reduces all human impulses to the search for food, and as to heliotropism, here is what James Ward, the most distinguished psychologist of the century, says of it:—

"If it facilitates the work of the biologist to say that when what we ordinarily regard as a hungry caterpillar climbs to the tip of a branch it is forced to do so by positive heliotropism; that then positive chemiotropism sets up mastication of the young buds; and that lastly 'we can imagine this process leading to the destruction of the substances in the skin of the animal that are sensitive to light, and upon which the heliotropism depended' (J. Loeb, "Comparative Psychology," p. 188), so leaving it free to crawl down and come in contact with the new buds which have meantime unfolded—if such language serve any useful purpose, all well and good; only it must be applied to the hungry man, too."

S. Are we not straying from the subject? Life is one thing, survival another. I think the average man is a better judge than the specialist in this matter.

E. Yes. The average commonsense man who has had a photograph of his son who passed over in France, and

a message containing even the most trivial information unknown to himself or the medium who tells it, would not be convinced by all the scientific theories in creation that this son is not the source of both message and portrait. It is just these facts that account for the great spread of Spiritualism.

D. But are they facts? Photographs are easily faked; I don't believe any such exist.



Five people recognised this spirit extra which appeared on the photograph of the author of this Symposium.

E. Well, I can show you several, taken on my own plates and developed under close supervision. Here is one: the lady was a colleague of mine. The portrait was at once recognised by five people who knew her well, including her own brother, who was a disbeliever in such things.

D. But you were probably thinking of the lady?

E. I certainly had been, but was not at the moment. Even if I was, how would that affect the portrait?

D. It might focus the universal consciousness on the plate, or your subconscious thought might produce the image.

E. I appeal unto Caesar—Experiment. If you can

show me any proof that a subconscious thought can be photographed; or that there is a "universal consciousness" apart from any conscious Being, and that it can be "focussed" by a lens or in any other way, I shall give it my most respectful attention. Till then I shall consider the explanation rather more difficult to believe than the facts, and much more difficult than survival.

S. Yes; and while in France I could tell you of more than one instance of men who saw the figure of a dead officer still leading them.

D. Excited brains!

S. I grant the excitement; but why should it take that form when they were not thinking of the man they saw?

P. Very little is known of the subconscious mind except that it exists.

H. Just so. We call it the spirit, and think it distinctly funny that it should be credited with the most miraculous powers while in the body, and none at all when out of the body. If scientists like to call it the subconscious mind, and that helps them to realise its existence, well and good. In the body it certainly has wonderful powers—telepathic and artistic, for instance.

D. Artistic?

H. Certainly. I recently saw a lady in London who held a crystal in her hand. In it appeared moving figures visible to any person present. Granting your supposition that these were produced by her subconscious mind, or by the focussing of the universal consciousness, that shows the possession of very wonderful artistic powers, which, by the way, give a clue to psychic photographs.

D. Well, you amaze me. You actually saw this?

H. Assuredly I did, and so did the Editor of *LIGHT*. You will find his report on p. 163 of this year. Of course as a student of these things you take in the paper.

D. I'm afraid I don't. I have not much time to spare.

H. Not an hour one evening in the week for a matter which is swaying the minds of thousands? You would find it interesting.

P. But if we admit survival as covering the physical facts, the existence of the subconscious mind, the messages it sends telepathically from the Unseen, and even the false and misleading nature of some of these, how can you possibly say that it has no special religious significance?

E. Neither the Editor nor I said that, we said no theological significance.

P. But if Christianity is the only possible religion for us, is it not much the same thing?

E. Surely not. I cannot, of course, pledge the Editor, but I think he would agree that Religion on its intellectual side is the perception of the essential Truth that underlies all its forms. And if human survival is a natural fact it applies to men of all religions and no religion.

P. Yes; I suppose it does. But the kind of life presented is so different from the Christian idea.

D. What is the Christian idea?

P. Well, our Lord said very little about it; He only spoke of "entering into life," and some converse to that.

D. Everlasting punishment?

P. I don't think we can rely on any text as of plenary authority. We parsons are not so bigoted nowadays; we know that the Greek text of the New Testament has passed through too much editing for us to build doctrines on single texts. But the general Christian idea is that the souls of the blessed are in peace, and that it is wrong to disturb them. Many people feel that, and think that Spiritualists are "disturbers of the dead."

(Continued on page 389.)

\* The authenticity of these details is guaranteed.—S. De B.



## LIGHT,

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## THE GREAT FELLOWSHIP.

In "The Fringe of Immortality," just published,\* the author, Miss Mary Monteith, gives a lucid and deeply impressive account of her experiences in spirit communication. Of some of these we shall have more to say later. For the present we prefer to deal with an arresting passage in the book (pages 42-43). It relates to one of the psychic messages received by her, some of them of a strikingly evidential character:—

I was told that in the future I should come across many who, like myself, lived under conscious guidance from the "unseen" and, in course of time, I gradually found myself drawn into a circle of people, of all sects and denominations, living and working in co-operation with "the other side" and often with the widest philanthropic interests. Some told me these guides took the form of angels, and others the spirits of discarnate friends and relations, but there was a certain reserve on the subject owing to the ignorant and often unkindly criticism and denunciations, and, until the exigencies of the bereaved in the late war forced confidence, comparatively few had the courage to advance convictions that would have entailed argument and disputations in time that was valuable. I have heard this called the greatest freemasonry in existence; certainly it was amazing to see how much had been achieved for the common good of humanity by these psychic workers of twenty, thirty and forty years' standing.

That touches on a subject which we have often in mind—something that has been a matter of long observation and experience with us—the great community between the two worlds, and the fellowship amongst those whose lives are inspired and guided not only by their own intuitions but by the advice and direction of those workers for humanity beyond the veil with whom they are in constant touch. Without disparagement to those persons amongst them who have recourse to the ordinary ways of mediumship—their own powers or those of others—we have always been deeply interested in that form of communion with the Unseen which is mainly a matter of an interior experience. Those who follow it are "led of the Spirit" in a very deep and true sense, for as has been often observed in these pages, the most natural method of spirit communication is along interior lines. The enforced translation of communications into mundane, or physical, terms is at best an unsatisfactory method—liable to error and misunderstanding. It would be absurd to insist upon the former as the only valid method. For one thing, the persons gifted with such receptivity are rare, and fortunately so, for the degree of sensitiveness necessary is a poor equipment for contact with this everyday world. It entails almost a martyrdom. Nevertheless, it is a precious gift—the crown and seal on the reality of all human spiritual relationship carried on along humbler channels. But through all—high or low—runs the golden thread, which may be described as the tie of fellowship and service of all kinds. As Miss Monteith expresses it, the workers are possessed of the widest philanthropic interests. But of course they have all one special aim which may be described in the words of the book:—

The desire of the true Spiritualist is to give scientific proof that in death there is no finality; that, although physical death is real, there are no dead—God is indeed a God of the living, faithful to His promises; that He may be trusted, loved and served as a Heavenly Father Who keeps, guides and teaches us through those who loved us best in their earthly existence, a fulfilment and continuance of a natural law sometimes called divine, to lead us out of

\* John Murray, Gs. net.

darkness and change the shadow of death into a gleam to light the way towards the Supreme Goal.

That is the central aim. It leads on to and includes all the minor ideals, although practical experience shows the need that these should be definitely kept in mind by those called to these particular forms of activity—religious, social, scientific or political.

But—the great Fellowship! It is a glowing and inspiring Reality for multitudes of fine and aspiring spirits. It is useful as well as beautiful. The unity of mind and spirit forms a great reservoir of strength and support on which each and all may draw. It fulfils a need which would otherwise be acutely felt. The sensitive, the suffering, the weary will draw upon it unconsciously and be sustained. It is a shining example of the co-operative principle on the spiritual level, ultimately to be drawn into the lower ways of human life, when the competitive struggle has exhausted itself and dies out—a spectacle of cruel futility—amid the "weeds and the outworn faces."

We think of the Fellowship as something in the mere thought of which is support and invigoration. To be conscious of it is to open the way to participation in its radiant warmth. It will for some of us in the alchemy of life be transmuted into forms of compensation for even physical deprivations. And for all in harmony with its spirit there will be the consciousness of Shining Presences.

## THE DEAN ON MIRACLES.

A CRAMPED CONCEPTION OF THE REAL SIGNIFICANCE OF FAITH.

Dr. Ellis Powell writes: A pronouncement on miracles was recently made by Dean Inge in the course of an address to the New Reformation Society at Trinity College, Oxford. Dealing with the apparent absence of faith, the Dean asked his audience to let him propose a personal test.

"Suppose you were offered a ride on H. G. Wells' time machine," he said, "would you at once go and prove by ocular demonstration the two dogmas which are now so much controverted? Would you go to Bethlehem and witness the accouchement of the Virgin Mary and satisfy yourselves that her physical condition was not that of other married women?"

"Would you go to Joseph's garden very early in the morning and watch the angels rolling away the heavy stone, helping the risen Lord out of His grave clothes, folding them up and laying them in a corner, handing Him the new clothes which they had brought with them—for we could not suppose that He appeared to Mary Magdalene without them—and then watch Him issuing from the vault?"

"Having seen all this, would you say, 'Thank God, my faith is now established on an absolutely sure basis. Christ was certainly God'?"

"Or would you feel that somehow these precious doctrines had lost some of their value for you by being reduced to banal, brute fact? If you will face this question fairly, I think it will take you to the heart of the problem about miracles, though not, alas! to the solution of it."

Why should a fact be "banal" or "brute"? If it is a fact, and if its intellectual acceptance will give new hope to man, why should there be anything unwholesome about its scientific demonstration? If it can be shown that the virgin birth was in complete accord with one of the higher psychic laws, there is no need for us to imagine the adoption of an expedient so coarsely repugnant as an attempt to witness the physical process of travail. Tens of thousands believe in the facts of the normal process of parturition without having had the smallest obstetric experience. One is astonished to find such crudities put forward in terms so objectionable by the holder of a great office in the Church of England. It is this kind of thing that a reverent psychic research exists to discountenance. As the greatest of modern psychic researchers said, "It is not to less of reverence that man is summoned, but to more"; and faith will be a nobler thing when it is fixed firm to a widened knowledge of eternal law, than when it clings, limpet-like, to supposed arbitrary interference with the course thereof. For faith, in the words of a greater than Dean Inge, means that we are "convinced of that which we do not see" (Heb. xi. 1) because of our knowledge of the eternal laws which have brought it about.

## MEMORIAL ENDOWMENT FUND.

The Council of the London Spiritualist Alliance acknowledge, with thanks, the following donation:—

Mrs. Hayes ... .. £ s. d.  
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## FROM THE LIGHTHOUSE WINDOW.

Dr. Abraham Wallace will address the members of the L.S.A. on Thursday evening next, when he will describe his psychic experiences during a recent visit to America. A most interesting evening may be confidently expected. The chair will be taken by Mr. Henry Withall.

Sir A. Conan Doyle's fifth instalment of his fine series entitled "The Uncharted Coast," appears in the November "Strand Magazine." This section, which he describes as "The Absolute Proof," is devoted to the researches of Madame Bisson and Dr. Schrenck-Notzing and their relation to the investigations of Crawford and the earlier ones of Crookes.

Sir Arthur presents a remarkably able summary of the evidence. He adds, "No philosophical or unprejudiced mind could have failed to see that results which are always of the same type, whether the conditions be produced in Iceland or in Java, must have fixed laws underlying them. Our critics have continually bemused themselves by considering individual cases and failing to take a broad view of the cumulative evidence." We commend the article to our readers.

Mr. J. R. Norman Singleton (18, Breck-road, Anfield, Liverpool) expresses a curious thought in a letter in the "Daily Mail" (November 5th). Under the title "Life After Death" he writes: "In relation to the ever-raging controversy of life after death, I have sometimes thought that those who believe in another life do, by the very strength of their conviction, render themselves gloriously immortal, while those others, so materially minded, perhaps murder their own souls through their disbelief and doom themselves to utter extinction. This suggestion, I may say, is not the outcome of a theological point of view."

Referring to the Colley skotograph on page 346, Professor Henslow writes that the signature and writing are obviously those of the Archdeacon. He also protests against any reflections cast upon the *bona fides* of Miss Felicia Scatterd.

The Rev. M. A. Bayfield, in a letter in "The Guardian" on the Church Congress and Spiritualism, expresses regret at the poverty of the discussion which followed the reading of the four papers. These papers, he says, "furnished a satisfactory basis for intelligent debate. But the speakers who followed (without defining 'Spiritualism,' but evidently limiting its meaning to communication with the dead) were content with one voice to ban the whole subject—some with intemperance, some on grounds absurdly irrelevant, all without any indication that they appreciated the magnitude and importance of the problems raised by psychical research, or that they recognised the value of its positive discoveries."

Mr. Bayfield incidentally supplies the interesting information that he was officially informed that the Subjects Committee were "extremely anxious that the whole discussion should be of a scientific sort. . . diatribes against Spiritualism would be equally out of place with ordinary credulity." He adds that the course thus indicated was followed by those who read papers.

The "South Wales Daily News" after an allusion to Hamlet's famous observation that "there are more things in heaven and earth, etc."—a much-quoted remark—observes that "belief in the supernatural is growing." We hope not. It is our conviction that we live in a Universe not only divinely ordered and consistent with itself, but natural in every sense. There is no need to import the supernatural into it.

We learn that Glasgow is to have a Society for Psychical Research of its own. Many Glasgow and West of Scotland people are already members of the London S.P.R., and they will doubtless form the nucleus of the new Society, which will contain many distinguished names.

The thousand or so clergymen who by invitation visited the Covent Garden Theatre on the 3rd inst., will have received not only entertainment, but a striking object lesson concerning the trend of latter-day thought. It is being given in many forms, and the public, quick to respond to such impulses, is awakening rapidly to the true meaning of the psychical and spiritual movement.

The "Liverpool Daily Courier," dealing with "Edison's Spirit Detector," remarks that the late Lord Kelvin "would have made some illuminating and perhaps severe comments on such an attempt to connect the abstract and the concrete by electric welding." Perhaps. But this, of course, assumes that we know exactly what the abstract and the concrete are, and the impossibility of their ever merging.

Regarding life as a unity, we see that there can be no such gulf, and indeed the progress of Science is revealing as much. The "Daily Courier," however, is not without hopes. It thinks the adventure is worth while. "Something will come of it." And the journal indicates fresh discoveries in the three continents of electrical, chemical and mechanical manifestation. That is the right spirit—the discovery of truth whatever it may be. There are surprises waiting for all of us.

We give elsewhere in this issue a fine appreciation of Sir A. Conan Doyle's opening lecture in Australia. As an indication that the forces of opposition are beginning to get active, we notice that a meeting was held in the Y.M.C.A. Hall, Sydney, in September, when it was decided "to take steps to combat the teaching of such doctrines as Theosophy, Christian Science, and Spiritualism," and a committee was appointed to co-operate with the Evangelisation Society.

Miss Lilian Whiting informs us that her intended visit to Italy is delayed but not abandoned. She hopes to travel there in the coming Spring.

The Paris correspondent of the "Daily Mail" sends the following story: A rich widow who had missed a diamond pin valued at £1,600 from her dressing-table, consulted a medium and clairvoyant. In a trance the medium said that the pin had been stolen by the widow's maid and would be found wrapped in a newspaper under a table. The widow returned home and found the pin in a newspaper on a table. The maid confessed to stealing the pin, and added that she was a believer in Spiritualism, and when she heard that her mistress was consulting a clairvoyant she became convinced she would be discovered and placed the pin where it was found.

In the "Daily Mirror's" version of the same story it is stated that the widow consulted Dr. Geley's Metapsychical Institute, with the result announced above.

Mr. J. Haworth sends us a glowing report of Mrs. Wriedt's activities in Dublin, which included much highly evidential phenomena in the way of direct voice messages. Mrs. Wriedt won golden opinions amongst the friends in Dublin both by reason of her unique powers as a medium and her fine personal qualities. We regret that Mr. Haworth's long account of the matter reached us too late for a more extended notice.

"W. P. C." (Broadstone), in a letter to the "Bournemouth Daily Echo" is curious as to whether the Rev. Ebrard Rees, whose book we recently reviewed (p. 288), can solve the following: "Some time ago I and some members of my family received a message from a young R.A.F. lieutenant, giving us his name, rank, brigade, the cause, place, and date of his death, and also his mother's address. He asked me to go and see her, and to tell her he was very near her (the only message he wished to give). This I did, and it gave her much comfort, for she is a widow, and he was her only son. None of us, I may add, knew of the existence of the mother or son, and I had to go to the G.P.O., Bournemouth, to find out if the address given existed."

Miss Lilian Whiting, in the course of a review of a psychic book in an American paper, makes the following comment: "The mental processes of most of the sceptical are rather amusing. They reject all psychical phenomena because, while they cannot dispute their occurrence, they 'know they are not due to spirits.' If incidents are related that are instantly recognised as true, the sceptic declares they were 'read' from his mind. If incidents are related, wholly unknown to him, but which he is afterwards able to verify and find entirely true, he declares they were drawn from the 'cosmic mind.' Both horns of the dilemma are thus admirably provided for."

Looking through the "Spiritual Magazine" we encountered in the number for December, 1873, the following very interesting contribution entitled "Spiritual Photography Predicted by Spirits in 1856." It reads, "At a recent meeting in connection with the London Conferences in Gower Street, Mr. Slater, optician, of 136, Euston-road, in relating some of his early experiences in Spiritualism said, 'In 1856 Robert Owen, who was accompanied by Lord Brougham, was receiving a spiritual communication by means of raps at my house—I was arranging some photographic apparatus—and it was rapped out that the time would come when I would take photographs of spirits. Robert Owen remarked that if he were in the spirit world at that time he would appear on the plate. In May, 1872, I attempted to obtain spirit photographs. I made numerous experiments, and on one plate there was the face of Robert Owen and also that of Lord Brougham, who, as is well known, was for many years one of Mr. Owen's most intimate friends, and took a deep interest in his public efforts.'"



## A SEANCE WITH THE GOLIGHER CIRCLE.

By HORACE LEAF.

I had the good fortune on Sunday, October 3rd, to be present at a special séance given by the famous Goligher Circle in Belfast.

It was held in the room in which Dr. W. J. Crawford conducted most of his test séances, the results of which are recorded in his books. The various apparatus that he used for his scientific experiments were in exactly the same positions in which he last placed them, and they convey to the observer something of the thoroughness with which he did his invaluable work for psychic science and Spiritualism.

As usual a red light was burning throughout the séance. Owing to the batteries supplying the electric bulb usually used by Dr. Crawford having become exhausted, a gas jet covered by red glass was used. As this had to be placed outside the circle a red electric flash lamp was introduced to enable the sitters more closely to examine the phenomena. This lamp was passed from hand to hand during the proceedings, and was used with the greatest freedom.

It may be interesting to describe in what manner these séances are conducted. At the commencement hymns are heartily sung, an invocation is offered by one of the company, and in a few minutes the phenomena occur. On this occasion they began with a loud tattooing on the floor closely resembling a step dance, and evidently produced by the use of two "rods," one probably larger and heavier than the other, as the single rap was louder than the double raps representing, as it were, the play of the heel and toe.

Questions were now asked of the "invisible operators," who immediately replied by knocking upon the floor. Whoever has been fortunate enough to attend any of the test séances conducted by Dr. Crawford will know how remarkable this part of the phenomena is. The replies to questions are almost invariably instantaneous and accurate.

The table in the centre of the circle now began to sway gently to and fro, move along, and turn round. The red flash lamp was placed upon it by one of the sitters, shining away from the medium. To the surprise of all, however, the table turned steadily round until it was shining directly upon Miss Kathleen Goligher, the principal medium. There was no difficulty in seeing her hands firmly held by the sitter on each side of her, whilst she watched the phenomena with the interest so frequently referred to by Dr. Crawford. This is, I understand, the first time a light has been turned exclusively upon the medium, apart from the flashlight used by Dr. Crawford in his more recent experiments when obtaining photographs of the materialised "cantilever" and "psychic rod," and may be regarded as evidence of the increasing power of Miss Goligher's mediumship. Suddenly the table turned gently over, and the lamp fell to the floor.

The table now turned completely upside down, and remained swaying in the air without visible support for several seconds. Suddenly it fell with a crash, and as it did so, there could be heard distinctly the sound as of a hard, rough substance scraping along the surface of the table. This was doubtless the "psychic cantilever" which Dr. Crawford proved to be the cause of the levitations. It is unnecessary to attempt to describe at length the different kinds of levitations that occurred. Sometimes the table rose straight up in the air, and remained almost stationary. Sometimes it rose and swayed from side to side like a ship in a storm; on other occasions it was lifted sideways, now at one angle, now at another.

Among the different tables Dr. Crawford experimented with was one from which a large square part of the top had been removed, enabling the observer to see through it the legs and floor, making it practically impossible for any person to move it without immediate detection. This was now placed in the circle in place of the table which had been already levitated.

It immediately commenced to rise and fall, and moved vigorously. At my request, Mrs. Leaf was allowed to approach it and try to hold it still. Seizing it firmly on either side with her hands she endeavoured to hold the table down. After a few seconds it became obvious that the removal of the centre had so weakened the table that it was in danger of breaking under the strain; it was, therefore, replaced by the table first in use. Then took place one of the most interesting struggles I ever remember seeing. The invisible operators were requested to lift the table against the downward pressure. Nothing could have been more human than the way in which it struggled to accomplish this, moving from side to side, describing a circle, then rising on two legs, now this way, now that, until at last it succeeded in exhausting the resistance to a sufficient degree to rise clear off the floor. Mrs. Leaf returning to her seat declared "the table was too strong" for her. She was now invited to sit on it, but in a few seconds was soon gently tilted off.

One of the notable things about the Goligher Circle is the great freedom of movement possible without apparently inhibiting the phenomena. Several times the circle was broken as Mr. Kerr or Mr. Morrison rose to adjust the light or remove the tables. Another exceedingly pleasing feature is the willingness with which any suggestions are

accepted by the Circle for the purpose of producing good results or applying personal tests. At my request I was also permitted to try to keep the table still. For at least five minutes I endeavoured to do this, and only succeeded when I drew the table too far from Miss Goligher, thus weakening the effect of the psychic cantilever by extending it too much. Remember, that Miss Goligher and the other members of the Circle were clearly visible the whole time, so that any suspicious movement on their part would have been easily detected.

Whilst holding the table I constantly moved my leg about under it in all directions to make certain that no human agency was at work. Nothing of that nature was there, although on three occasions I knocked something off the middle of one of the legs of the table. Whatever it was gripped the leg in a manner similar to a human hand. Yet this could not possibly have been the hand of any of the sitters as all were clearly to be seen sitting upright in their chairs. It was doubtless the "psychic cantilever." Dr. Crawford succeeded in photographing this cantilever many times. He showed me all the photographs, and in one of them the cantilever was visible holding two legs of the table in the act of raising it.

Two trumpets were now placed by Mr. Kerr in the circle. These were immediately levitated, and beat time to the singing. The sitters were invited to seize them, and try to push them back. I endeavoured to do so, but failed to make much impression. It is obvious that the force at work was remarkably powerful.

At a previous séance which I attended with Dr. Crawford a few years ago I commented on this fact. He informed me that that convinced him that the intelligences producing the phenomena were good, "for," said he, "the amount of energy they use to produce these phenomena is so great that I am convinced they could slay everyone in the circle in an instant, yet, so careful are the intelligences that I have never seen so much as a shin grazed."

An interesting new phenomenon has manifested at these séances during the last few months, which promises to result in the "direct voice." A faint, but clear, whistling is sometimes heard. We were fortunate in hearing it for several minutes. It is quite musical, and varies in tone. By request it whistled an unknown tune, and gives the impression of a human being trying to whistle under difficulties. A curious feature about this whistling is that it does not come through either of the trumpets, but seems to emanate low down on the right side of the medium. It is growing stronger from time to time. The Circle is confident that their development is not yet complete. They hope to get both the direct voice and materialisations, with sufficient effort. Materialisations they have already had in the form of the psychic "rod" or "cantilever." They are hopeful of obtaining materialisations of the human form. They might have got both these phenomena before this but for the experiments with Dr. Crawford. The "invisible operators" have often made it clear that their object is to produce results which will have a permanent and useful effect from the scientific standpoint. So long as this end could be accomplished by the production of raps and levitations, they produced them. Now that there is a lull in these scientific investigations through the passing of Dr. Crawford, the invisible operators are endeavouring to produce other kinds of psychic phenomena.

Perhaps the most interesting experience that befell me at this séance was feeling one of the psychic rods, for there are often several of them. I placed my hand covered with a dark cloth on the floor directly in front of Miss Goligher, and in a few minutes I felt something peculiarly heavy and flesh-like several times touch my fingers, and finally the palm of my hand. There was, however, no test value in this as I could see nothing, although I have no doubt in my mind that it was the rod, the existence of which has been so effectually demonstrated by Dr. Crawford, not only through the many clever tests he has applied to the discovery of it, but particularly because of the numerous flashlight photographs he obtained of it.

Among the specially constructed tables prepared by Dr. Crawford is one consisting of two legs only on one side with a large square hole cut in the centre, and with nearly all the side opposite the legs removed. This makes the levitation of it by means of the feet impossible without immediate discovery in a fair light, whilst to lift it at all by such means is practically impossible. Just previous to my being permitted to feel the "rod" this table was placed in the circle and laid on the side to which the two legs are attached. In less than ten seconds it was lifted, and for several seconds remained steadily suspended in the air without contact, and then swaying gently up and down, was finally lowered to the floor again to its original position.

It is to be hoped that some qualified scientist will be able to take up the work left by Dr. Crawford with this remarkable Circle. There seems reason to believe that in the future even more astounding evidence may be obtained through it than has already been received, wonderful and convincing though that has been.

THE SALE OF "LIGHT." Our journal is still in great demand, and "sold out" is the story one hears on every side. So we again impress upon readers the importance of placing orders with their newsagents or the nearest railway bookstall, so as to ensure obtaining the paper.



## SPIRIT GUIDANCE AND A SEQUEL.

Referring to the striking incident recorded in last week's *LIGHT* under the heading "The Man Who Came Back," Mr. Percy R. Street writes:—

Let me record another experience. It was during the last big advance when the Germans were stubbornly falling back, contesting every step of the way. A ration party with four limbers was making its way from rear headquarters to the point where it would meet the carriers from the front line. Heavy shelling was in progress and it was doubtful whether or not they could get up. Suddenly a man stepped out in front of the leading limber and spoke to the driver. "Follow me," he said; "the road is blown up in front and you can't get over." The sergeant in charge, coming up, recognised the man as attached to Headquarters Company as a runner and directed him to lead on. The journey safely completed, the sergeant went into the dugout of the R.S.M. prior to returning, and in the course of conversation remarked, "How lucky it was you sent Purcell or we shouldn't have got here." "Sent Purcell!" replied the R.S.M., "what do you mean?" Purcell was killed this morning." The sergeant stoutly maintained it was Purcell. The R.S.M. declared that no messenger had been sent to warn them and, furthermore, no one knew the road was blown up; and so the matter remained a mystery.

Some months after his return to England the sergeant went with a friend to a Spiritualist hall and the medium, in the course of a demonstration of clairvoyance, accurately described the man Purcell and gave his Christian name, Albert, together with the following message, "Go and tell my mother how I led you to safety." In due time the address was found and the story told to a widowed mother.

And so these men came back. They had offered their lives as a sacrifice on the altar of justice and liberty. They passed through death to the greater life and in their coming the tears of the mourners were dried in the joy of a sacred re-union.

## "PSYCHICAL RESEARCH FOR THE PLAIN MAN."

The production of unreliable, sensational and practically worthless books on Spiritualism and psychical research is happily on the wane as is evident judging by the increasing number of useful and sensible works on these subjects which are now making their appearance. Amongst this latter we may class "Psychical Research for the Plain Man," by S. M. Kingsford (Kegan Paul, 6/- net).

The author, in her foreword, writes:—

It has unfortunately happened in the matter of evidence for supernormal occurrences, with which is involved the hope of life after death, that the judge and the jury, the expert and the man in the street, seldom or never come into contact. For nearly forty years the Society for Psychical Research, acting as judge, has been summing up in an impartial manner the evidence for and against supernormal occurrences; but the jury—the general public—know practically nothing about either the evidence or the summing up.

The book under notice seems to us admirably adapted to aid in remedying this deficiency. Its writer wisely relies upon authenticated examples of the various classes of supernormal phenomena of which she treats. Chapters are devoted to Telepathy, Clairvoyance, Crystal-gazing, Mediums, Trance Mediums, Automatic Writing and Cross Correspondence, Premonitions and Death Warnings, Hallucinations, Haunted Localities, and Poltergeists. Even to the non-studious reader the book will prove of interest, by reason of the number of cases given as illustrating the various subjects dealt with.

The author has taken the wise course of leaving readers to draw their own conclusions from the evidence put before them. This is a course strongly to be approved in view of the number of unripe judgments, and more or less valueless opinions, which many writers of small experience in these subjects are given to include in such books as they produce, with the general result of misleading their readers.

## THE LATE DR. W. J. CRAWFORD.

## FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

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Amount already acknowledged	264	15	0
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## FROM THE FARTHER SHORE.

THE VIEWS OF AN IMPARTIAL OBSERVER.

It is generally conceded that the tendency of modern thought is to turn from the established materialistic basis of the last century to a more or less spiritual one.

Looking round one dares to hope there has been a net gain on the side of the Angels, notwithstanding the increasing growth of superstition as exemplified by the belief in gods many and mascots many—a belief largely engendered during the long years of war through fear, that veritable root of all evil.

Unfortunately, a not uncommon confusion of inferences with facts strengthened this belief among the more credulous. But alongside of this confusion of ideas there is, nevertheless, a more general lifting up of the eyes to "the hills from whence cometh our help," and the substance and reality of spirit are becoming more widely recognised, while a large number of thinking people are beginning to regard matter as the outward and visible sign of an underlying truth, in so far as that truth has been discerned. In like manner an index to a book is comprehensive or otherwise according to the knowledge of its contents shown by the compiler.

With many people this striving after spiritual realities manifests itself in a desire to bridge the gulf between life and death at a time when thousands of young lives have passed out of sight into the unknown.

Those who understand even in a slight degree the unity of all life as derived from the One Life can rest quiet and unafraid in the sure and certain hope that Love bridges all gulfs, and to a few from time to time a sign has undoubtedly been given for the comfort of all.

For more years than I care to count it has been my experience to meet many ardent Spiritualists, honest seekers after Truth, some of whom were wont to urge me, in the interests of science, to put to the test the mediumistic powers they considered I possessed.

But fear of my subconscious self, and the tricks I knew it capable of playing me, acted as a deterrent, and kept me then, as now, a laggard in the race. I am, however, well aware of the comfort and happiness Spiritualism has brought into many lives, though, on the other hand, I know a woman of fine spiritual perception and strict integrity of soul, with these same qualities blurred and blunted through the exercise of her undeniably high psychic powers: while some strange, impish personality seems to look through the windows of her soul and reign in her stead.

## THE STRANGE STORY OF A WATCH.

As far as my personal experience goes, I have at times come across incidents that seem to admit of no materialistic explanation, and one such occurrence flashes through my mind as I write.

In 1916 I was working for a South London War Pensions' Committee which embraced a large slum area. At the same time I kept on my work of many years' standing as a member of the local School Care Committees, and consequently was well known in the neighbourhood. The incident I have in mind concerns an Irish Roman Catholic family who lived in one of the less slummy streets—seemingly quiet, respectable folk, whose children (the criterion by which we were wont to judge) were decently clad and well-nourished. The husband joined up in the early days of the war, soon after the death of their elder boy, a nice little lad of ten or twelve, and before the politicians and Sinn Féiners between them had sold his country unto shame. In 1916 the man was invalided home from Salonica, but in due course was discharged from hospital, and drafted to his unit in Dublin. When I next heard of him he was back in hospital seriously ill; but, being away from work for a couple of months, I heard no more until my return, when I learnt of his death. Later I heard from the War Pensions how distraught the woman had been at the news of his serious condition, and how nothing would satisfy her but to start then and there for Dublin with her remaining boy.

Husband and wife had five days together before the end. The first time I saw her afterwards, I was distressed at her appearance, for she looked as though she had been through deep waters. But on looking at her again, with more seeing eyes, I became aware of a curious air of elation about her which puzzled me, and cut short the words of condolence on my lips. She broke in almost breathlessly: "Yes, ma'am, I miss him cruelly, but God's holy will be done," crossing herself, and adding: "I know he's oftentimes wid me, and yesterday . . . she hesitated and then threw herself into it . . . Ah, shure you're an Irish lady, and maybe it's yerself will undershtand. 'Twas in the evening after the childer had gone to bed, and I sat alone in the kitchen thinking long, and when I opened me eyes, himself was shtanding near by the dresser with a choild across his shoulders, I saw it was a man choild though the face was hid from me. He just looked at me and said, 'Kitty, ye haven't found the watch?' And though me knees trembled under me I answered: 'I have not, Jack.' And he looked at me again, and said: 'Look among me papers,' and wid that he turned round, and walked out into the passage, past where ye're shtanding now, ma'am, and out

(Continued on opposite page.)

## The Science of the Sacraments

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## FROM THE FARTHER SHORE.

(Continued from opposite page.)

of the door into the shreet, wid the choild still across his shoulders. I ran out after him, but it was dark, and I could see nothing at all, but shure it was a vision, and I couldn't rest till I had opened all the papers I had ever had. They were mostly the letters I had written to him when he was in Salonica, and I had put them away in a drawer, for I hadn't the heart to destroy them, and there I found right twixt two of them this letter, ma'am." It was from a Dublin watch-maker, saying the watch left with him was now mended, and would be forwarded on receipt of three shillings. The date of the letter was about a week before the man's death. I said impulsively, "You must send off the postal order at once," but she shook her head—it was impossible, she said, until her debt to the "soldiers' and sailors' ladies" had been paid off, as it only left her eighteen shillings a week to live on at the rate of deduction settled by herself.

I took the money out of my purse and handed it to her, but she flushed up, and put her hands behind her back, muttering, "I didn't tell ye for that." "Indeed, I know you did not," I replied, "but you are an Irishwoman, and so am I, and I would feel happier if the watch were sent for at once." This, after a little persuasion, she promised to do.

I was very busy, and it was some three or four weeks before I happened to be in that street again, but almost immediately, while I was outside a house at the other end, I saw her running towards me. "Oh, ma'am," she called out, "I've been waiting to show you the watch. The boy is wearing it now. Come here now," she cried to a small boy in the offing, "and show the lady the watch." With self-conscious pride, he pulled a large Waterbury on a leathern chain out of his pocket, and exhibited it.

"Isn't it grand?" she said, beaming all over, and in a flash I realised that to her the watch was a guarantee of her husband's continued and uninterrupted existence.

Having found out meanwhile from the office that there had been a fruitless hue and cry at the hospital over the missing watch, which the woman declared *must* be there, when her husband died, I could only repeat to myself the old, old words, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

M. ELLIOTT.

## SURVIVAL A NATURAL FACT.

(Continued from page 383.)

H. I should like to put a very simple alternative: Either we take love and memory into the next life, or we do not. If we do not, we are no longer the same persons. If we do, how can it possibly be imagined that we shall be indifferent to those we have left, and shall hate to be "disturbed"?

P. Then why does Sir Oliver Lodge in "The Survival of Man" say (p. 296), "F. W. H. Myers speaking: 'Why does she pray to me and beg me to come back when she knows I want to be cleansed from earth first? I do not want her to fetch me back at all times.' " And on p. 297, "When Mr. Myers wants to go to sleep and be quiet, mother will not let him. She will call him. You must tell her not to. Tell her it is wicked to call him."

H. Would it not be as reasonable to think that a mother never wants to see her children because she objects to being worried when she is tired and wants to sleep, by two or three calling her at once?

P. Then you do "call them up"?

H. We do send a telepathic call, no doubt. One in the Unseen that we know well, says: "When you send out a ray of love I feel it." They need not come unless they choose; and if the ray is not of love they often take no notice.

P. But they must often be disturbed by what they see.

H. Very likely. The "cloud of witnesses." An excellent reason for doing nothing to pain them. I think ill-doers are the real "disturbers of the dead." Anyway they tell us so.

P. That seems to me theological.

E. I think it is only religious. But how goes the vote? I put the question, "That survival is a natural fact"?

(All hands go up except the doctor's.)

D. All you people were convinced before. I admit that there is ground for thinking it *may* be a natural fact.

E. "That survival has no theological significance."

(All hands go up.)

HOSTESS. How nice to be all agreed!

V. C. D.

LET us remember that every unpleasant thought is a bad thing literally put into the body.—PRENTICE MULFORD.

## EARTHBOUND

BASIL KING'S  
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From the Rev. G. Vale Owen:—

I think the verdict of the public is assured: that "Earthbound" as a film-play is among the best of its kind. And there is an ever-increasing number among us who know that, so far as it is possible to portray, by this method of pictorial illustration, the conditions surrounding a soul new-born into the Life Beyond, this has been accomplished. The high-souled genius of Mr. Basil King has been loyally seconded, both by producers and actors, with a serious determination to treat this all-important subject with reverence and a simple dignity which the public will know how to appreciate. It is a theme with which art in its highest mood alone is competent to deal. This fact has, quite evidently, been held in mind, and with gratifying effect, by all concerned in the production. The story is one which, so presented, cannot fail to find response in the hearts of all who believe that the best citizen is that man or woman who leads a life clean and wholesome.

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## THE DISCOVERIES AT GLASTONBURY.

MR. BLIGH BOND ON HIS RESEARCHES.

The hall attached to the rooms of the L.S.A. was filled, on the evening of Thursday, the 4th inst., with a large and intensely interested audience to hear Mr. F. Bligh Bond describe the discoveries he had made in his excavations at Glastonbury Abbey as a result of messages he had received through a friend in automatic writing. The story is told in his book, "The Gate of Remembrance," but it was rendered much more clear and convincing by the great number of beautiful lantern slides shown. A question which would naturally occur to his hearers was how Mr. Bligh Bond himself regards these communications. The chairman, the Rev. C. Drayton Thomas, in introducing the speaker, stated that he had had the pleasure of listening to a lecture by him two or three years ago but could not agree with the theory he then put forth.

Accordingly Mr. Bond addressed himself in the opening of his lecture to this point. He said that the theory he threw out in his book was a very tentative one. His present position was that of one who had attained to a very real faith in the survival of personality, but while he believed this element came very strongly into the communications he received, he also held that where we got into touch with this personal element we were not so much in contact with isolated and lonely souls—wandering ghosts—as with a great region of consciousness in which these personalities were playing their part, for the most part in a state of much greater knowledge, freedom and happiness, than they formerly enjoyed. He added that much as he valued the researches being made into psychical phenomena there was a danger of being so attracted by phenomena as to forget that they were only symbols of something that lay behind them. In his researches he was always seeking to discover the truth that lay behind the phenomena. There were the elements of psychometry, of telepathy, of the subconscious (or we might prefer the word "super-conscious") powers latent in our minds, and of that mental function known as intuition. All these he had found in his investigations, and all were different aspects of the same truth.

The lecturer then proceeded to narrate the circumstances which led to the unearthing of the foundations of the Edgar Chapel and other discoveries he had made in connection with the ancient Abbey, and at the conclusion he was accorded a hearty vote of thanks.

## "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in our previous issue, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously received	8	8	0
J. H. Loftus	2	0	0
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W. Broadbent	0	5	0
M. L.	0	5	0
Miss Twigg	0	5	0
	£17	4	0

## DR. WOOLLEY EXPLAINS.

Dr. V. J. Woolley writes from St. Thomas's Hospital:—

May I be allowed to reply briefly to the criticism of Mr. J. Stoddart in *LIGHT* for the 30th ult (p. 352) on the summary of my remarks at the Working Men's College on Motor Automatism?

As the title implies, I limited myself entirely to the consideration of unconscious muscular movements and their causation and effects, and I contended that all such movements must be caused and arranged by a dissociated portion of the mind of the medium. Where the movements transmit coherent words and sentences, these too must proceed from this dissociated portion, but whether they originate there or are merely transmitted by it from some other source is a question which can only be answered by a consideration of their content. To the best of my recollection I made no such sweeping statement as your correspondent quotes, and in fact what I said on the subject of cross-correspondences was in opposition to the view which he has attributed to me.

M. S. R. is anxious to obtain a copy of "Glimpses of the Next State" by Admiral Osborne Moore. Offers should be addressed to him at this office.

A GENUINE science, confronted with allegations of unusual facts, neither believes nor disbelieves. It investigates.—J. ARTHUR HILL in "Psychical Investigations."

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### A DANCING SPIRIT.

"Ball" writes to tell us of a haunted house in Hastings, in which the spirit or apparitional appearance is occasionally seen in the act of dancing. "Do spirits dance?" asks my correspondent. Well, on general principles, I do not know why spirits in their normal condition as men and women living in another world should not have dancing amongst their other recreations. But we are dealing with a haunting spirit and that, as Rudyard Kipling would say, is another story. The haunting spirit is not living a normal life, but one that has become mysteriously entangled with the life of earth. And its thoughts and emotions may play queer pranks when acting on the minds of sensitive people here. These people may see all kinds of pictorial memories existing only in the mind of the spirit. Take, for instance, the many stories of ghosts who are seen going through various tragic episodes connected with their departure. To suppose that these things are actually going on all the time would be absurd. But the spirit may be continually thinking of its earth-life and unconsciously creating pictures of it. And that, I think, is the explanation.

### REINCARNATION.

H. W. T. wants to know the truth concerning this subject. So also do we, for it is a very vexed question and the truth, whatever it may be, is clouded by a large variety of conflicting statements. It is a very contentious subject too, always stirring much hot feeling on both sides of the question. From a long consideration of the matter I am drawn to the conclusion that behind the idea of reincarnation is some spiritual meaning which it is a mistake to interpret literally. It is the "letter which killeth" in this case, for the literal interpretations placed on reincarnation are responsible for much that is grotesque and illogical about the doctrine.

### THE SIDERIC PENDULUM.

"Guardian" will find details of the working of the Sideric Pendulum in *LIGHT* of September 4th (p. 286), and Sir William Barrett devotes some space to it in his excellent little book, "Psychical Research" (pp. 20-27), where it figures as the "magic pendulum."

### INFORMATION GIVEN IN DREAMS.

The same correspondent relates a dream incident where a brother in India communicated the information that all his people were dead, whereas it was found later that it was the brother himself who had died, and at the very date of the dream. I agree with my correspondent that the probable explanation is that a mistake occurred in transmission.

### BOOKS ON SPIRITUALISM.

Mrs. C. B. (Putney Heath) complains of the high price of many books on this subject. But they are not all dear. The little book, "Spiritualism: Its Ideas and Ideals," is packed with information in concise form, and can be ob-

tained from this office at 2/-. And there are several cheap pamphlets, notably those by Mr. and Mrs. Wallis. But why does not C. B. become a member of the London Spiritualist Alliance and gain access to its library of thousands of volumes?

### THE SUBCONSCIOUS MIND.

J. H. (Bristol) is troubled on the question as to whether the subconscious mind is the real explanation of all the phenomenal evidences taken to indicate the existence of an independent spirit world. I have no time for a long disquisition on this subject, especially as it is one where a multitude of words only tends to darken counsel. For me the question reduces itself to this: If all the manifestations we receive as coming from the next world take every form that we are accustomed to accept as assurance of the real existence of ourselves and others in this world—and that is my case—then it were as logical to question our present existence as being merely subjective and a product of illusion as to use the argument against the reality of another form of human life after the death of the body.

### SUBCONSCIOUSNESS: ITS NATURE.

S. A. (Doncaster) raises the question as to the nature of the subconscious mind. Briefly, I may describe it as something *impersonal*. That is to say, it is that part of the consciousness which is below the threshold of the conscious self. It becomes aware of many things, which do not reach it by the ordinary channels of the senses. The body, for instance, when it is disturbed in its functions sometimes signals the fact to the conscious mind. The person concerned may have been quite unaware of the mischief at the time of its happening, but the *lower consciousness* was aware of it. That is a small instance. It suggests, however, that there is in us something which feels, sees and knows a great deal of which our normal minds are quite oblivious at the time. They only become aware of it (if at all) afterwards when some circumstance brings the facts into recognition.

### A RECORD OF COMMUNICATION.

W. A. D. K., Paignton, suggests the formation of a Bureau or Department for correlating or co-ordinating messages from mediums who have passed on, the idea being that mediums would especially be interested in communicating and certifying in scientific way the fact of their continued existence. There have, however, been several attempts in this direction, although they have not been properly organised, and it is certainly a matter to be kept in mind. But I do not agree with W. A. D. K. that the number of such communications has been small. There have been thousands, but only a few have come to light. There are indeed far more valuable proofs and tests than have ever been made public—partly perhaps because in former days the public was not interested. But a great change has come, and we shall see more systematic inquiry in the future.

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## THE LONDON SPIRITUALIST ALLIANCE (Ltd.), AND ITS VALUE TO ENQUIRERS.

In Spiritualism and the study of psychic science are the keys that will open to the whole world doors that for ages past have been nearly closed to mankind. To-day, hundreds of thousands of people all over the world are taking more than a passing interest in the array of facts proclaimed by those who have been convinced by first-hand knowledge that there is no death, and that continuity of life is a scientific fact, as well as a spiritual truth.

The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884. It was formed for the purpose of affording information to persons interested in psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into the objects of Spiritualism, and what it stands for, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner in their search for truth.

The Alliance has been doing this class of work conscientiously, honestly, and without special favour to any sect or creed during the long years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help and insight that the Alliance has afforded them into matters of a spiritual and psychical character.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact people in

every walk of life can be found on its roll.

The members of this Society enjoy the use of the magnificent library of thousands of works devoted to all phases of spiritual and psychical research, science and philosophy.

In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library at 6, Queen Square, Southampton Row, London, is a well appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience of psychic research.

Such a Society as The London Spiritualist Alliance is essential to every man and woman of to-day who has even the slightest inclination to increase his or her knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it

behoves all who read this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

*All communications to be addressed to the Secretary, London Spiritualist Alliance, Ltd., 6, Queen Square, Southampton Row, London, W.C. 1.*

### PROGRAMME FOR NOVEMBER.

TUESDAY, 16th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Wesley Adams.

THURSDAY, 18th, at 7.30 p.m.—Lecture by Dr. Abraham Wallace, "**My First Visit to America—Some Psychic Experiences**." The chair will be taken by Mr. Henry Withall.

FRIDAY, 19th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.

TUESDAY, 23rd, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Brittain.

THURSDAY, 25th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.

FRIDAY, 26th, at 3 p.m.—Conversational Gathering. At 4 p.m., "**Talks with a Spirit Control**." Medium, Mrs. M. H. Wallis.

TUESDAY, 30th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Mairiott.

The Council of the L.S.A. wish to draw special attention to this meeting, as Dr. Abraham Wallace's address is expected to be one of great interest, not only to all members of the L.S.A., but their friends also. Doors will be open for this meeting at 7.

The membership of persons joining the Alliance now will cover to the end of 1921.

### THE NEW "LIGHT": A WELCOMING CHORUS.

Congratulations on the new **LIGHT** are pouring in daily. Here are some extracts:—

It is improved, and improved in exactly the right ratio because the old friend is recognisable though its clothes are new.—N. T. G.

May it in its new form, achieve the success it richly deserves.—ALICE JAMRACH.

I am delighted. Thank heaven for the brains and the spirit—or spirits—which brought this about.—JAMES COATES.

It is a real "garden of spices."—F. E. LEANING.

Hearty congratulations from Denmark.—A. HEMMERLE.

We could fill a column with such tributes, but time and space are lacking.

### "CLAUDE'S THIRD BOOK."

This series of communications from Mrs. Kelway Bamber's son Claude is said by some competent critics to surpass those previously published. As communications they are clear, sensible and valuable, and many of the statements in them will find response in the hearts of their readers.

The series will commence by the publication in our next issue of Mrs. Kelway Bamber's preface, which forms an admirable explanatory foreword to the messages.

We hope to publish in an early issue Mr. Hewat McKenzie's account of his impressions and experiences in connection with Spiritualism and Psychic Research in the United States, gathered during his recent tour in that country.

Dr. W. J. VANSTONE's address on "The Scientific and Practical Value of Spiritualism" to be delivered at the Assembly Hall, Prince of Wales's Road, Kentish Town, on Sunday evening next at 7, is expected to draw a large audience. It is a Propaganda Meeting, and Mr. A. Punter, of Luton, is to give clairvoyant descriptions. (See Society Notices.)

### DR. ELLIS T. POWELL.

#### AN IMPORTANT SERIES OF ARTICLES.

We note with pleasure the announcement that Dr. Ellis Powell will contribute a series of articles to the "National News" on the subject of "The Beyond," beginning on Sunday next (November 14th).

Dr. Powell needs no introduction to readers of **LIGHT**, for in its pages his powerful and scholarly advocacy of Spiritualism is a frequent feature. The greatest interest will be felt in Dr. Powell's coming articles, and we confidently recommend our readers to secure the "National News."

In introducing Dr. Powell the "National News" writes:—

"The objection has been raised to Spiritualist literature and statements in the past that they emanated from men who either in a religious or scientific direction, were to a great extent in a groove and unable to keep their minds sensitive to the broad essentials of everyday life. Such an objection cannot be put forward in the case of the writer of the 'National News' articles.

"To say that Dr. Powell is a leading financial journalist is to convey only a small idea of his capabilities. He is, in addition, an Honours graduate in Law, a member of the Bar, and a Doctor of Science of London University. He has during his career touched the intellectual side of life at every point. He has numbered among his friends men of such varied distinction as the late Sir George Lewis, the late Sir Edward Holden, and the late Sir William Capel Slaughter.

"This is the manner of man who, during the past twenty years, has devoted his keen brain to the study of Spiritualism. His interest in the subject was aroused by a conversation he had with a colleague who had spent a considerable time in the Far East.

"Since then he has been in intimate personal contact with all the leaders of the movement. He related to our representative several remarkable personal experiences of Spiritualism, and these he will recount to our readers."

"NOTHING grieves the Spirit more than worrying and in refusing to allow the Spirit to realise itself in our individual lives."—ARCHDEACON WILBERFORCE.



## APOLOGY :

Owing to the PHENOMENAL DEMAND for the  
IMMORTAL LOVE SONG

# "O LOVE UNDYING"

the first Edition has been SOLD OUT.

Will all those who have not yet received copies kindly accept this assurance, that as soon as the printers can get the new edition ready their wants will be supplied.

The HIGHEST TRIBUTE that can be paid to any song has been paid to this one, and in three words: "ORIGINAL and VERY MELODIOUS." It is the verdict of "LIGHT": "There is nothing hackneyed about the song 'O LOVE UNDYING.' It is, indeed, ORIGINAL and VERY MELODIOUS, and . . . tells us hopefully of the reunion of love behind the veil."

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## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line. All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Mary Clompson.  
Shepherd's Bush.—73, Becklow-road.—11, Public Circle; 7, Mr. Symons. Thursday, 8, Mrs. Brown.  
Peckham.—Lausanne-road.—7, Mr. A. T. Connor. Thursday, 8.15, Mrs. Podmore.  
Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. H. Wright. Wednesday, 7.30, Dr. Vanstone.  
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. Prior; 6.30, Mrs. Beaurepaire. Wednesday, 7.30, Mrs. Fairclough Smith.  
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 8, Lyceum; 7, Mr. Taylor Gwinn. Thursday, 8, Mrs. Maunder. Books, etc., provided.  
Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social as usual. Sunday, 11, addresses by Mr. H. Pryor and Mrs. Redfern; clairvoyance by Mrs. Pulham. Hall closed in the evening. Our first great Propaganda Meeting will be held in the Assembly Hall, Prince of Wales's Baths, Kentish Town. Dr. W. T. Vanstone will speak on "The Scientific and Practical Value of Spiritualism." Clairvoyance by Mr. A. Punter. Miss Alice Wilcox will sing "The Better Land." Violin solo by Miss Vandanbussche. Pianist, Mr. C. Drinkwater. Doors open 6.15, commence at 7 p.m. Admission free. Silver collection to defray expenses. Special hymn sheets provided.

## "THE GATE OF REMEMBRANCE."

The Story of the Psychological Experiment which resulted in the Discovery of the Edgar Chapel at Glastonbury.

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A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT. Cloth, 312 pages, 7/3 net post free.

MEDIUMSHIP EXPLAINED. Boards, 96 pages, 2/2½ post free.

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PSYCHICAL SELF-CULTURE. Boards, 102 pages, 2/2½ post free.

SPIRITUALISM IN THE BIBLE. Boards, 104 pages, 1/8½ post free. Cloth, 2/9.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.



# ONE CRISIS PASSED but ANOTHER REACHED

## FRIGHTFUL PLIGHT OF STARVING CHILDREN.

### Winter's Terrible Grip on the Famine Areas

Fortunately the threat of Starvation no longer menaces British Children but it is a constant and terrible reality with millions of little ones in the Famine Areas of Europe.

DESPERATE EFFORTS NEEDED AT ONCE TO MEET CRITICAL SITUATION, AMONGST HELPLESS MITES



In the Mountains and Valleys of the Famine Areas, pitiless shrieking blizzards are sweeping down upon helpless little sufferers. By ones and twos, by scores, by hundreds and thousands, the suffering children stagger forth from their miserable hovels and outhouses, from the bare earth and open fields, and are mercilessly done to death because there is no food to maintain life and strength within their wasted and distorted frames. Will you help the workers on the spot who are fighting so desperately against terrible odds to alleviate this awful suffering?

#### Heartrending Reports.

The most heartrending reports come to hand from the Relief-workers in the Famine Areas—authenticated facts, beyond doubt or dispute, which in Fiction would be thought too highly-coloured or exaggerated.

"As I was leaving a dark court where the sun never enters, I chanced upon a little girl with joints so bent and deformed that she was walking almost on her ankles. I went home with her and found she was one of a family of five children living in a miserable room. One of the girls had a nasty swelling on her chest caused by scurvy and bad food. As I came in they were just sitting down to a meal consisting of two plates of green watery mush. There was nothing else on the table. The mother told a most heartrending tale of her struggle to keep her children alive."

#### SAVE THE CHILDREN FUND.

##### PATRONS:

HIS GRACE THE ARCHBISHOP OF CANTERBURY; HIS EMINENCE CARDINAL BOURNE, ARCHBISHOP OF WESTMINSTER; THE REV. A. T. GUTTERY; THE RT. HON. EARL CURZON, K.G.; THE RT. HON. LORD ROBERT CECIL, M.P.

To LORD WEARDALE, Chairman of Committee of "Save the Children Fund" (Room 451), 25, Golden Square, Regent Street, London, W.1.

SIR,—I would like to help the Starving Children in the Famine Areas of Europe and Asia Minor and enclose ..... as a donation to the "Save the Children Fund."

NAME .....

ADDRESS .....

Light, 13/11/20 .....

A GREAT sigh of relief has gone up throughout the country that the Coal Strike with its far-reaching effects has been settled, and that the terrible time of suspense and suffering and of hardship is at last relieved.

But unfortunately, such expressions of thankfulness for a crisis passed cannot be voiced by those who are so splendidly working amongst the little ones in the Famine Areas where starvation, privation and exposure are being experienced to an extent hitherto unknown in history. As General Smuts has so aptly described it, "It is the Most Awful Spectacle in History."

With the advent of the Coal Strike many foresaw terrible sufferings amongst the children in the large towns of this Country, and in anticipation of such distress none were more ready to assist than Lord Weardale and his co-workers in the Save the Children Fund.

#### Can you realise the terrible plight of the children of Europe?

It seems almost impossible for the average Briton to realise the true awfulness of the calamity that is now sweeping over the Famine-stricken Areas. In England, even if the Strike had continued for six months or a year, our own children could never have been reduced to anything approaching the plight of the children of our neighbours. Remember those in the Famine Areas have been continually underfed for more than five years. Frequently, little babies of two or three years old are found on their miserable mattresses with their arms broken. The bones in their tiny limbs have become so affected from underfeeding and from disease that even the slightest shock has broken them. A worker reports that in her region one child in every five between the years of two and seven could not walk, and many of them will remain for ever bent-limbed dwarfs. Remember, that over territories of thousands of square miles there are no crops, no farms, very few houses in a habitable state. Remember, that in many villages to-day cruel famine and painful disease have slain almost the entire infant population. MILLIONS ARE NOW ONLY BEING KEPT ALIVE BY THE CHARITY OF KINDLY PEOPLE IN GREAT BRITAIN AND AMERICA.

Winter is building a huge scaffold in the Famine Areas of Europe.

Never before—not even in the most awful moments of the War—has the plight of Europe's starving children been so terrible and so urgently in need of INSTANT RELIEF.

And yet, by the strange irony of Fate, never before have the prospects of relief been so bright. Never has this terrible problem been so near a decisive solution. The ONE essential is immediate relief—the united efforts of every British man and woman in whom sympathy and pity are not dead and cold. Remember this, all who have warm clothes and cosy homes and well-stocked larders, that upon YOUR decision TO-DAY rests the fate of many a helpless infant, exposed to the full fury of Winter in the bleak and desolate Famine Areas.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 6, Queen Square, Southampton Row, W.C. 1.—Saturday, November 13th, 1920.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Australasia: Messrs. Gordon and Gotch, Ltd., London; Australasia and S. Africa: Messrs. Dawson & Sons, London.



"LIGHT," November 20th, 1920.

IS IT A SPIRIT PORTRAIT OF YOUR FRIEND?

SEE PAGE 404.

# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,080. - Vol. XL.

[Registered as]

SATURDAY, NOVEMBER 20, 1920.

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THERE IS NO DEATH

## CONTENTS.

First Instalment of  
"Claude's Third Book,"  
being Messages from a  
Son Beyond the Veil to  
His Mother.

Psychic Portraits for  
Identification.

Articles by  
REV. 'DRAYTON  
THOMAS  
Dr. ELLIS T. POWELL  
STANLEY DE BRATH  
BLIGH BOND  
&c., &c.

Wallace



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

### PROGRAMME OF MEETINGS.

TUESDAY, 23RD, AT 3 P.M.—Clairvoyant Descriptions by Mrs. Brittain.

THURSDAY, 25TH, AT 6.30 P.M.—Devotional Meeting. At 7.30 P.M., Lecture by Dr. W. J. Vanstone.

FRIDAY, 26TH, AT 3 P.M.—Conversational Gathering. AT 4 P.M., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis

**SPECIAL NOTICE.**—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

*For further particulars regarding the work of the Alliance apply to the Secretary.*

## Marylebone Spiritualist Association, Ltd., STEINWAY HALL, LOWER SEYMOUR STREET, W. 1.

SUNDAY EVENING NEXT, AT 6.30, MR. ERNEST HUNT.

November 28th, Mr. A. Vout Peters.

Welcome to all. Admission free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

## The London Spiritual Mission, 13, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 21ST.

At 11 a.m.	...	MR. G. PRIOR.
At 6.30 p.m.	...	MR. P. E. BEARD.
TUESDAY, NOV. 23RD, AT 7.30 P.M.	...	MR. ERNEST HUNT.
WEDNESDAY, NOV. 24TH, AT 7.30 P.M.	...	MRS. E. A. CANNOCK.
THURSDAY, NOV. 25TH, AT 4 P.M.	...	MRS. CHARNLEY.
FRIDAY, NOV. 26TH, AT 7.30 P.M.	...	MRS. CHARNLEY.
SATURDAY, NOV. 27TH, AT 7.30 P.M.	...	MRS. CHARNLEY.

## The "W. T. Stead" Library and Bureau, 13a, Baker Street, W. 1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, NOV. 23RD, AT 7 P.M. ... MISS MCCREADIE.  
THURSDAY, NOV. 25TH, AT 3.30 P.M. ... MRS. CANNOCK.  
Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.  
Non-Members not admitted until 3.15 and 6.45 p.m.  
Members Free. Visitors 1s

## Wimbledon Spiritualist Mission.

(Through Passage between 4 and 5, Broadway, Wimbledon)

SUNDAY, NOV. 21ST, AT 11 A.M. ... MR. H. E. GOOD.  
" " " " AT 6.30 P.M. ... MISS V. BURTON.  
WEDNESDAY, NOV. 24TH, AT 7.30 P.M. ... MRS. M. GORDON.  
FRIDAY, NOV. 26TH, AT 7.30 P.M. ... Lecture by MR. W. S. HENDRY, on Various Forms of Magnetic Healing. Tickets 1s. each.  
HEALING.—Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

## Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

Speaker—DR. W. J. VANSTONE.

Saturday, 7.30, and Sunday, 11.30, Sunday, 6.30. Special Service in Permanent Art Gallery, Church Street; Lecture, Dr. Vanstone, Clairvoyance, Mrs. Neville. Sale of Work and Exhibition of Pictures of Spirit Photographs and Drawings in Old Steine Hall, November 24th and 25th, to be opened 24th by the DOWAGER LADY OAKLEY, at 3 p.m.; 25th, by MRS. MURRAY HICKS, in aid of Propaganda and Extension Funds.

Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

## Delphic Club, 22a, Regent Street, S.W. 1.

Meetings for week ending November 27th:—

Wednesday, November 24th, 5 p.m., Mr. Staveley Bulford. "Symbolism of Numbers."

Friday, November 26th, 5 p.m., Rev. Robert King. "Some Methods of Occult Development."

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Entrance, 2 guineas; Town, 3 guineas; Country, 2 guineas.

## The British College of Psychic Science, TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709 Hon. Principal ... J. HEWAT MCKENZIE.

### COMING EVENTS:

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# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,080.—VOL. XL. [Registered as] SATURDAY, NOVEMBER 20, 1920. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

We always hear with special interest experiences concerning the spontaneous entry into the life of the narrators of vision and guidance from the Unseen. We have heard and read many, especially of late. They are so much in line with our ideals of what Spiritualism in its social and human aspects ought to be. A grey old professor once bemoaned to us the fact that mankind had so little of the "sense of Eternity." But we do not put it in so exalted a way as that. What we would cultivate is the sense of spiritual presence, companionship and guidance. We hear of it often enough quite outside of Spiritualism to be convinced that it exists to a far larger degree than many would suspect, and that it is growing. When it has grown sufficiently the problems of life and living will settle themselves without recourse to laws and regulations, those mechanical methods of reform, which are the outcome of mechanical systems of thought. The Spirit is at work to-day, bringing in new life, and light, and power. The very struggle of the grosser elements of life to resist its advance is a measure of the strength of the spiritual influx.

In the "Church Times" of the 5th inst. appears a sermon by the Rev. E. Milner White, delivered at St. Alban's, Holborn, on All Souls' Day. The sermon is quite in accord with the principles of Spiritualism. We and the departed are a fellowship of living souls. By learning and reading "we must get to know something about our companions" in that great community. We are adjured to "continue to keep company with those dear ones whom in an abuse of language we say we have lost." Yet we are told by the preacher that "no other creed gives us vision and inspiration like this—certainly not Spiritualism." The Rev. Mr. White should make a fuller acquaintance with the subject that he dismisses in this cavalier fashion. He would then learn that it is not a creed or a religion. It is simply a recognition of the fact that human survival is a fact and not simply a poetical idea or an article of faith—and that adding faith to their knowledge Spiritualists are well able to appreciate the beauty of the doctrine of the Communion of Saints, especially the many Spiritualists who are members of Christian churches.

As we indicated last week, the "new departure" in

LIGHT has been greeted with many congratulations. One friend—a veteran newspaper man—hailed the journal in its new form as a "magnificent production." Of course, there have been some adverse criticisms—surprisingly few. Some have complained against our cover as not being sufficiently artistic. Well, on the worst aspect of the matter it is much as the shell to the walnut. If we are goodly at the core then the rind is not of the first importance. Nothing would have pleased us better in the matter than to have had a cover designed in the highest form of pictorial art, even though it might have been difficult to live up to it in the matter of our contents. We should not have cared to have a "fair outside" and nothing more.

There was a Scots poet who sang how he loved his suit of hodden-grey—it was "sae couthie, saft and warm." Moreover, it was suited to his condition and the climate. It is so with our cover. It is commended by experts in the matter as most suitable for its purpose. It is our winter jacket in a wintry world. When the summer comes—we speak metaphorically—we may go in finer attire. So much for the question of the cover—the question of Art. Next comes the question of the contents. They are not all literary and scientific. No, neither is all of life or even the larger part of it. It is very homely—even raw and barbaric—but it is *very real*. To appreciate its beauty needs the large view of a great, generous soul. We are out to serve the need of the many, as well as that of the few who require grace, beauty, preciseness, and other matters to which the many are more or less indifferent, being more concerned with the staple things and less with their adornments.

Mr. Ernest W. Duxbury sends us the following interesting note:—

Those who heard Mr. F. Bligh Bond's interesting and instructive lecture on the Glastonbury Scripts at the L.S.A. on the 4th inst., may be interested to hear that Room 21 of the Science Museum, South Kensington, contains the ancient time-keeper of Glastonbury Abbey, removed to Wells Cathedral in the reign of Queen Elizabeth. It was made by Peter Lightfoot, a resident monk of the Abbey, in the year 1325, and recorded both the hours and the phases of the moon. The ancient iron clock is still going and striking the hours, and, save for the absence of its large dial and the substitution of a few parts and of a pendulum, is much as it was. The ancient gongs used with the clock in the Abbey are in front of it, but the actual striking is now effected with modern gongs. As the striking of this ancient clock still loudly reverberates through that very modern Museum, so those ancient voices speaking through the scripts are striking the minds of modern men and women, and producing feelings of awe and wonder.

## THE LATE DR. W. J. CRAWFORD.

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In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

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## THE SECRET OF TRANQUILLITY.

"DEEP QUIETS OF THE SOUL."

BY THE REV. F. FIELDING-OULD, M.A.

Thou wilt keep him in perfect peace whose mind is stayed on Thee.—Isaiah 26, 3.

Equanimity, which Nuttall defines as "that calm temper or mental firmness which is not easily elated or depressed," and which was, according to Plato (see Mr. Urwick), the great characteristic of the venerable Socrates, should be a marked feature in the character of all who have a clear vision of the higher worlds and any true knowledge of God. Imperturbability, poise, serenity, not by any means to be mistaken for callousness or insensibility, is a quality on which the Anglo-Saxon prides himself, and may be allied with the most delicate perception, the most sensitive appreciation of outer stimulus, so that the consciousness, like the surface of a lake, reflects the minutest circumstance and is rippled by the faintest breath, while the great depths are entirely undisturbed.

The burning anger or fiery indignation of such a character are completely within his control, he never "loses his temper" though he may be often angry, nor allows the storms of any emotion whatever to blow him from the anchorage of self-mastery. Like iron in a furnace it may glow with fervent heat and cast forth angry sparks, but it will never burst into fragments like some other materials under similar provocation.

Part of our nature should be ever held in reserve, unaffected by good or bad, weal or woe.

The fury and clamour of past catastrophes beat upon the student's ear, the dust of unceasing conflict falls thick upon the page of history, but all through the centuries stand here and there the silent, steadfast men, their calm faces turned towards the light, all undismayed and unperturbed.

The angels have equanimity, it is the fruit of vast experience, and nothing can any longer take them unawares, they have suffered and rejoiced, and risen at last superior to their lot.

Gabriel, met by insulting incredulity, says simply, "I am Gabriel, who stand in the Presence of God!" When Mary wrings her hands and weeps distractedly at the empty tomb, the angels seem to look upon her with gentle surprise. It is said that an angel, disguised as a youth, beat upon a friary door, and demanded speech with the notorious brother Elias; he, engaged on other affairs, burst forth roughly and rudely to enquire what the youth wanted. "Take care, brother," said the angel, "that you be not disturbed, because anger troubles the soul, and does not allow it to perceive the truth."

The fallen leaves blow here and there, and fall over one another, panic-stricken, rustling with alarm; but the growing bough bends gracefully before the breeze and returns undismayed to its original position.

Equanimity is seen to perfection in Jesus Christ; vehemently beset, harassed and threatened He stands before the angry crowds completely master of Himself. Goaded and driven, nothing can frighten Him from the path He has chosen, nor betray Him into what is undignified or untrue. While the Apostles, up to their knees in water, cry in terror that the boat is foundering beneath them, He sleeps peacefully upon a pillow in the stern.

Life will certainly drive us to distraction, or else develop in us this noble trait of equanimity. Financial anxiety—and who knows it not?—strikes, and discontent, sickness which opens the door of the citadel to depression and despair, bereavement tearing and lacerating the aching soul, and just beyond, the foul apparition of political murder, its hands dripping with blood!

"Possess your souls in patience," says the Apostle, "suffer fools gladly," "let Shimei curse and throw stones if he will,

who knows whether God will not give us a blessing instead?"

What is the great secret of equanimity? It is to live a mental and spiritual life above the levels of the storm. We must walk in the dust so long as we are bound within these material bodies, but the soul is even now free, and may step into the great calm, into the trembling silence about the feet of God. "Thou shalt keep them by thy Presence from the provoking of all men."

## SPIRITUAL HEALING AND THE EARLY CHURCH.

The gift of prophecy which ordinarily accompanies the gift of healing had not died out in the Apostolic Age, as Montanism later testifies, and now and then the claim is made that the dead were raised up, but the claim never rests on actual observation or on accredited testimony, but on hearsay only. Moreover, it is not impossible that the

exorcism of devils is but the negative side of "Baptism into the Name," through which the worship of "devils"—that is, of idols—was definitely ended for the baptised person. So that, on the whole, we are left in a state of some uncertainty about the facts of spiritual healing alike in the time of the New Testament and that which immediately followed it. All we can say, and this we can safely say, is that the first age of the Church was an age of spiritual exaltation and spaciousness, of enlarged consciousness and deepened faith and more buoyant hope, and that it supplied, therefore, the conditions out of which spiritual healing might be fairly expected, judging by analogy, to take its rise. The presumption is in favour of such healing arising. Whether it is more than a presumption will depend on whether the evidence from other quarters supports it or neutralises it. And yet it would be unreasonable to assert that Jesus did not perform acts of spiritual healing just because the evidence for its character is elusive. Even if we are pointed to the facility with which wonder accumulate round great personalities so as to succeed in clothing them with a nimbus of legend, we are still justified in retorting that this very process pre-supposes, in all events, the greatness of the personality. And if Apollonius of Tyana be dragged in to discredit the gospel narrative, we may say that, unless we are tied to some artificial theory of miracles, there is no reason why Apollonius should not have been a wonder-worker even if we were to accept the hypothesis that his story was deliberately concocted for the purpose of supplying a pagan propandea for the Christian propaganda.

—From "Spiritual Healing," by the Rev. Dr. W. F. Cost.

## THE CLAIRVOYANCE OF SWEDENBORG.

One evening he [Swedenborg] was with some friends, and they asked him, as a test, if he would state which of them would die first. After a long pause, he replied, "Olof Olofsson will die to-morrow morning at forty-five minutes past four o'clock." The next morning Olofsson was found dead in his bed from apoplexy, the clock in his room having stopped at 4.45, the time Swedenborg stated.

On another occasion Swedenborg was taking supper at the house of William Castel, in Gottenberg, when he declared he could see a fire raging in Stockholm, some three hundred miles distant, in the street where he lived. He paced up and down for some hours in great anxiety lest his papers should be destroyed. Presently he exclaimed, "Thank God! the fire is extinguished at the third door from my house." He told his host what property the fire had destroyed, and where it was put out, and his statement was afterwards confirmed in every particular.

—From "Emanuel Swedenborg," by W. P. SWANSON.

BEAUTY is God's wayside sacrament.

## Men, not Shadows, in the After-Life:

From Zaddiel.

IT is one of the first tasks we have to learn here—having passed through the veil of flesh into the clearer realms of spiritual life, and having first made familiar to ourselves the conditions here found existent—to hand on to those who come on after us that same knowledge.

One matter which causes much distress and distrust to many souls is the fact that all they see is real.

You have already been shown this, but so strange it is and contrary to all rational expectation that I would fain add to what you already have received a little more.

For it is of primary import to everyone that he realise that the existence before him is no dream, as a man would say (but not we), but that it is indeed the fuller life developed, and the life for which the earth life is both a preparation and beginning.

Why do men imagine that the sapling is of larger strength than the full-grown oak, or that the spring is of more reality and power than the river? The sapling and the spring are of your present earth life; the oak and the river are here.

The body you now wear, and the trees and rivers and other of material substance which you call real, are not so enduring nor so real, as their counterparts in these spheres. For here is found the energy which comes to your systems, and is as the electric dynamo to the single lamp as to its power and intensity.

When, therefore, men think of us as whiffs of smoke, and of our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view. Nay, there is no reason in it whatsoever, but, on the contrary part, it is foolishness, and unworthy thinking beings of spirit estate.

From the Vale Owen Script,  
Weekly Dispatch, May 16th, 1920.

\* The Messages from Zaddiel are now published in the Vale Owen Series, Book II, "The Highlands of Heaven," Thornton Butterworth, Ltd., 82, St. Martin's Lane, London, W.C.2, and can be obtained at all bookshops and bookstalls.



# CLAUDE'S THIRD BOOK.

Being Further Messages Recently Received  
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.

PREFACE BY MRS. KELWAY-BAMBER.

## SPIRITUALISM AND COMMONSENSE.

Man's knowledge of anything and everything is limited always by his individual mental capacity. The effect of all he sees, hears, feels, reads, or senses is gauged and classified by that alone. His mind has truly been compared to a glass through which he sees the world. If the glass is thick he sees but dimly; if it is out of focus he sees things in untrue proportion, and so forth, but whatever it may be like he is entirely dependent on it for seeing and comprehending anything at all; for the nerves of the eyes and ears merely convey the vibrations of light, colour, and sound to the brain. Under these circumstances can you wonder that men do not understand more about the supernatural? To begin with, the average man does not realise that it is always his own mind which fixes his limitation and not the subject of his thoughts, so he starts with a misconception. You hear people say something like this: "If God intended we should know more about Him or about the future life He would reveal it to mankind," etc. God is revealing things to mankind all the time and everywhere, and that man who keeps the glass of his mind polished and clear gradually learns and understands more and more of Nature, the Universe, and the forces and power surrounding him. Everyone who tries to make a genuine and honest study of psychic and spiritual things begins to realise what a complex creature man is, for there is no doubt he has supernormal faculties (varying very greatly in degree in different individuals) which influence him and connect him with forces and powers that are outside his ordinary cognizance.

Because this is an actual fact it is advisable that only people of good mental balance and sound common sense should attempt any personal development of their own psychic powers. Physical, mental and spiritual faculties, states, and conditions merge into one another, and it is impossible in the present state of our knowledge to lay down any hard-and-fast rules on the subject or draw any but very general deductions. All evidence connected with supernormal phenomena has to be carefully considered on its own merits and submitted to reason, as everything must be judged in its light. It is as foolish to believe everything without discrimination, because it appears to come through a supernormal source, as it is to deny everything indiscriminately. There are many books of evidential tests extant written by highly educated and scientific men proving, as far as such things can reasonably be proved, the existence of spirit, showing that, even in life as we know it, the spirit is able to act on certain occasions independently and away from the body, and showing, too, the continuity of life through spirit after death.

that knowledge of the subtle and lasting things of the spirit should be showered upon man without any effort on his part to obtain it? As a matter of fact, even if it had been so given it would not have been understood or appreciated. It is evident that the present very earnest widespread desire for this knowledge shows that man has at last reached that point in his evolution when he is ready to learn and is capable of beginning to understand the subtle mysteries connected with his supernormal faculties.

(3) *That they cannot believe there are such "solid" things as houses, and furniture, etc., in the spirit world.*

Why not? These things are no more solid nor material than streets of gold, thrones, harps, crowns, etc., which were promised as the perquisites of the saved according to orthodox Christianity. As a matter of fact these spirit substances are probably more "solid" than anything on this earth, for science has now proved that in this our material environment no two atoms of matter touch one another in anything. The bodies in which our spirits function in the future state are infinitely finer, the elements composing them are more cohesive; they are therefore more "solid" in that state than we are in these material conditions, and their surroundings are homogeneous. On this account a spirit is able to pass through matter as we know it.

(4) *That it is not right to "summon" the dead.*

It does not matter if you summon the dead or not, for nothing you can do will make them come if they do not wish to do so; you might as well summon the wind. You have no power over them.

(5) *That Spiritualism leads to suicide.*

This assertion is almost too futile to require contradiction. No Spiritualist would dare to commit suicide, for those who have studied the subject realise that it is not possible to escape misery that way. They know that death is not "a sleep and a forgetting," but a state of acute and



MRS. KELWAY-BAMBER.

These books should be studied by all who are interested in the subject. Unhappily "Spiritualism" has at times been made to appear ridiculous by the over-zealous advocacy of some of its supporters, who, in their relief at finding there is a real existence independent of the material and perishable body, go to the other extreme and accept anything without careful investigation, or who, through the exaltation of this discovery, become too "spiritual" to be sensible. This form of foolishness is only matched by that of those "critics" whose sole qualification for judging the matter is that they know nothing whatever about it. In no other subject would this be considered a desideratum. Some of the common objections raised by this class are as follows:—

(1) *That the communications are "trivial," "foolish," or "material."*

This surely helps to prove identity and continuity of consciousness after death, for it must be obvious to the most unthinking that people die every day who are foolish, frivolous, and material. Death works no miracle, therefore there is no immediate change; they progress in time but gradually, for evolution does not proceed in a series of jumps.

(2) *That if we had been intended to know these things they would have been "revealed" to us.*

It would almost be as sensible to say if we had been intended to wear clothes Providence would have provided each of us with a trousseau at birth; unfortunately this is not the case. If the principle of waiting for "revelation" had been followed in everyday life we should now probably be as civilised as the tribes in Central Africa. Men have taken infinite trouble to discover facts in connection with scientific and material things. They have sacrificed time, money, health—sometimes even life itself—in pursuit of this knowledge, which is, after all, connected with purely ephemeral matters. Why should anyone imagine, therefore,



lively consciousness where it is impossible to shut off thought by artificial means. In considering the authenticity of any communication received from the so-called dead, it must always be remembered that it is necessarily limited and coloured by the mind of the medium through whom it is given, as it is impossible to obliterate his or her mentality utterly, though, in the case of a really honest, well developed psychic, the deviation from the original may be very slight; just as, if one were speaking to a foreigner through an interpreter, if the latter were careful and conscientious the translation would be as nearly literally accurate as possible; if he were thoughtless or ignorant the reverse would naturally be the case. Telepathy, the subconscious mind, and even (as some people think) a reservoir of general world consciousness, have to be considered as possible sources of unusual information. As a matter of fact telepathy is the method of communication employed generally by discarnate spirits, if by telepathy we mean the direct transmission of thought from mind to mind without the intermediary of speech, but people, when they use the word in this connection, usually mean that the medium reads the mind of the sitter and then purports to describe the spirit as being present. If this were as easy as it is imagined, obviously no enquirer would ever go empty away; as it is, many are unable to get the proofs for which they long. The difficulties of communication are very great because our psychic and spiritual faculties are undeveloped and limited by having to work through our material senses. The majority of people hardly realise the existence of "spirit"; they look upon it as a kind of afterthought tucked away somewhere in connection with the material body—one of its appendices. As a matter of fact the reverse is actually the case, the physical body is only in existence as a suitable vehicle for the use and development of the spirit which animates it. Character, memory, love, all that which goes to create personality are the appendices of Spirit. Man is a spirit here and now, and never can be more nor less than that. Spirit is the lasting entity—the body merely its temporary, ever-changing, ephemeral covering which alone perishes at death. Having done its work it goes to the earth, dust to dust, never to arise again as that particular individual body, for the spirit has obtained its release and needs it no more.

## II.

It is obvious from the numerous objections raised to proofs which have been received through professional mediums that the general public are unaware of the very large number of private individuals possessing well-developed psychic power who are able to obtain all the tests they require personally without the help of any paid medium, for they are mediums themselves. Though in common justice to the professional medium I am prepared to vouch for the honesty and sincerity (though not infallibility) of the few with whom I am personally well acquainted. There are, of course, dishonest and unscrupulous mediums, but I am unaware of any profession or class which has not added its quota of rogues to the common stock.

It is unfair to appraise any sect only by its disreputable members. A "heathen" might as justly judge Christianity by the members of that community who appear in the various police courts each week. There is nothing magical nor miraculous about mediumship. At present it is only supernatural because it has been so little cultivated, studied or understood. It takes various forms and is merely a quickening of existing psychical faculties and no more conduces to goodness or spirituality than the possession of a talent for acting, painting, or music, etc. It might almost be considered an extension of the artistic faculty. It is possible to be very psychic and not at all spiritual; they are not synonymous terms, though one ought, and very often does, lead up to the other in natural sequence—the psychic forming a bridge between the material and spiritual. A normal medium or psychic is only an individual who has developed the power to sense, see, or hear subtler and quicker rates of vibration than the average person. These finer vibrations impinge directly on the brain. The ordinary man is not sensible of them as they are not conveyed to him in the usual way through the nerves of the eyes and ears, which are only capable of recording comparatively coarse vibrations. The capacity of our senses is very limited. Water which looks sparkling and pure to the naked eye may prove, on examination under a microscope, to be full of microbes and bacilli of various kinds; stars, invisible to human sight, are revealed by means of the camera. Instances might be almost indefinitely multiplied to prove the limitation of our senses even with regard to objects with which we are all familiar, and show our dependence on extraneous aid to which we are indebted for our present knowledge.

The existence of "spirits" has been difficult to prove hitherto to the materialist because instruments have not yet been perfected which will bring their etheric bodies within the range of the ordinary human eyesight. At present, in order to make their presence manifest to the ordinary individual through sight or sound, spirits must draw a certain substance from the body of some human being, which material they "wrap" themselves in, or use in other ways. This substance, being physical, connects them with our conditions and brings them within the limitations of our senses. Hence the necessity for the medium, who, in this case, is merely a person capable of supplying the

required emanation. This can be used for the production of various kinds of materialistic phenomena, such as etherisation, materialisation, levitation, direct voice, and the common forms of rapping, table turning, etc. It will be noted that spirits do not provide the power for these manifestations (the power being of a physical nature, they are unable to do so). They merely supply the intelligence that directs the use of it. There are of course more subtle and direct methods of communication with the discarnate—such as, for instance, through a trance medium. This is probably the most satisfactory form of all (with a well-developed psychic) as, in this case, the normal consciousness is more or less anaesthetised. There is also automatic writing, which is more general, but can only be judged on its own merits in each individual case. If the writer is normal it is difficult of course to eradicate the influence of the normal, as well as the subconscious mind, but sometimes excellent tests are obtained in this manner, and may be considered satisfactory if things unknown to the amanuensis are proved to be correct by subsequent verification. It is impossible in a limited space to specify in detail the wide scope for study and inquiry which this vast subject opens up in every direction to the student of the supernatural. It is only by a process of elimination of possible causes after careful study of the various phenomena that it is possible to get even an approximate idea of a little of the truth regarding these facts. Men have free will, common-sense, reason, and intelligence, and are intended to use them and think for themselves. It is not now considered necessary to have the kind of "faith" defined by the little girl as "Believing what you know isn't true!" The study of this subject does not eliminate "faith." On the contrary it confirms it and fills one with humility and awe at the marvels of the great Universe and the majesty, and wonder, and might of the Supreme Power we call God. In conclusion I quote a few pertinent lines from *LIGHT* of June 19th, 1920:—

"In discussing the question of Spiritualism it is desirable to observe that it does not turn upon (1) The question whether any particular medium is or is not a person of irrefragable life; (2) any opinion uttered by the Rev. Dr. Brown, Professor Jones, or the medium Robinson; (3) whether Spiritualism seems either to support or negative certain theological teachings. The real question is whether man survives death. Having solved it, all the remaining questions must be worked out by each individual for himself."

L. KELWAY-BAMBER.

## DR. LINDSAY JOHNSON'S PSYCHOGRAPH.

Mr. Henry Bury, a member of the Society for Psychical Research, sends us a letter criticising the experiments dealt with under the head, "A Remarkable Psychograph," in *LIGHT* of 30th ulto. and 6th inst.

As Dr. Lindsay Johnson has left England, we are unable to refer to him the various points arising out of his report of the experiment in which, of course, we took no part, but simply recorded the results, of the authenticity of which we are fully assured.

In the meantime we may make the following replies to Mr. Bury's objections:—

- 1.—A "séance" in the ordinary sense of the term did not occur.
- 2.—The packet of plates did not at any time leave Miss Scatterd's hands, so that there could have been no possibility of substitution at what Mr. Bury calls a "séance."
- 3.—The "absent friend" referred to was Dr. Lindsay Johnson himself.
- 4.—The apparent discrepancy in the directions to which Mr. Bury refers arose from the fact that there were two experiments, the one which resulted in the written directions given on page 346, and the other in the skotograph showing the rose which was the substantive experiment.
- 5.—The term "centre plate" is clearly a slip of the pen. Dr. Lindsay Johnson evidently meant a plate in the centre package.

While we approve the careful examination of the account by our correspondent, there is no one point in his remarks which touches the central issue—as to how the rose came on the plate. The case for the supernatural in photography, moreover, does not rest on this or any other isolated instance. There are multitudes of examples more or less consistent with and confirmatory of the main idea. The proof is cumulative. We hardly expect to prove the case on any specific instance, which can never be quite critic-proof. But we do think that every well authenticated instance is a challenge to scientific inquiry and experiment.

Where Swedenborg seems to have been limited is that, being of a coldly intellectual temperament, and lacking what is called the enthusiasm of humanity, he failed to see the complementary side of the Divine Fatherhood, namely, the Divine Motherhood, never penetrating what the Egyptians called the veil of Isis; consequently he was unable to understand the Woman's question, or fully grasp the idea of universal brother-sisterhood. From "Emanuel Swedenborg," by W. P. SWAINSON.



## WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

4.—By the REV. C. DRAYTON THOMAS (Of the Leysian Mission, City Road, E.C.).

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

*"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."*



REV. C. DRAYTON THOMAS.

Christianity was earliest spread by those who not only knew at first hand the reality of life beyond death, but were continually receiving fresh evidences of guidance and direction from extra-mundane sources. Tradition is not an effective substitute for personal experience. When we add knowledge to our Faith the latter grows stronger by the addition.

### THE FOUNDATION FACT OF SPIRITUALISM.

Our friends who have passed onward are able to tell us something of their surroundings and occupations, their new abilities and aspirations. It is knowledge of this possibility which distinguishes Spiritualism from all other forms of thought: it is the crowning knowledge by which philosophies and creeds may be extended or adjusted to further usefulness. Experience shows that friends gladly use the means of communication available. We are gradually learning where the difficulties of the process chiefly lie, and how to lessen errors of transmission. There are means of proving the identity of our communicators. Information received should be judged on its merits, remembering that old ideas and predilections are not thrown off immediately on entering the next life, and that our friends are still liable to error about matters they have not personally experienced. Hence the need for discrimination, also for increasing numbers of investigators with balanced intellect and matured character. By comparing the teachings given to a multitude of such investigators we may anticipate the extensions of philosophy and creed above alluded to. Here the Churches can help; for the higher the attainments of our communicators the more of value can they impart. Speaking generally, it is the best men who will be taught most, and if Church-people hold aloof from this avenue of information our acquisition of new knowledge will unquestionably be slower.

### THE NEXT LIFE A CONTINUATION OF THIS ONE.

To most persons one of the first results of systematic intercourse with spirit friends is a realisation of the reality and delightfulness of the next life far exceeding anything previously supposed possible. We had believed but our conceptions were feeble. Were we able to share St. Paul's joyful realisation that our condition there would be "far better" than our present life? We assented to this as a belief, but lacked that definite perception which would have made it a vital and decisive factor in thought and conduct. It is no small thing to learn upon evidence that death is a change of surroundings only and not of character. That we continue there what we have become here, and while the body is more ethereal and the powers enlarged, our own will and memory, loves and hatreds go with us. We take our chains of habit or our wings of faith and love. Much as a late repentance may accomplish it cannot give the character which should have been steadily growing throughout earthly years. Men do indeed lose there by wrong conduct here. What this loss may entail is a consideration so serious as to reinforce the exhortations of the Church by arguments within the comprehension of all. Old misconceptions about endless hopelessness, and a lake of material fire in which undying bodies are unavailingly tortured, need no longer bring discredit upon our understanding of Scripture and our representation of the character of God, while the new knowledge gives increased power for demonstrating the devastating effect of wrong-doing upon character here and upon destiny hereafter.

### FURTHER RESULTS IN CHRISTIAN THOUGHT AND REALISATION.

The revelations of Spiritualism support the emphasis which our Lord laid upon the necessity of an intelligently active and self-sacrificing love, such love as received its

supreme exemplification upon Calvary. They also throw fresh light upon the work of the Holy Spirit (Paraclete, One standing by our side to help), to whom Jesus drew His Disciples' attention ere He left them. We dimly perceive that while He may inspire our thoughts direct, He may also do this by means of His "messengers" (translated "angels" in the English Bible) to whom He gives charge concerning us, the unseen helpers working under the supreme direction of the Infinite One. We understand afresh what was in Paul's thought when he urged his readers to be "led by the Spirit." And as for death, our own or that of our loved ones, it is now seen to be an indispensable step in onward progress, a transition to a higher condition and surroundings. Its "sting," which to the devout was largely concentrated in its supposed separating action, is seen to be much less than in our former ignorance we had imagined; for our loved ones return to tell us how well they fare in their new state and how the ills of life have fallen from them already, and that, while often near and watching over us, they await the completion of their joy in our arrival. The gloom of anticipated death is dispersed and, escaping from our prison-house of misconception, we can say like Peter, "Now I know of a truth that the Lord has sent forth his messenger and delivered me."

### WHO WILL LEAD?

Our Lord gave new knowledge in light of which old truths took on a fuller meaning. The religious leaders of His day were the chief opponents, and they pronounced against Him and His teaching in much the same manner as some are now pronouncing against Spiritualism. Professionalism and vested interest make reception of new truth difficult, especially for those who from age or habit have come to regard themselves as knowing all that is worth knowing about their special subjects of study. Curious human traits tend to repeat themselves:—

"Whatever can be known of earth we know.  
Sneered Europe's wise men, in their snail-shells curled;  
No! said one man in Genoa, and that No  
Out of the darkness summoned the New World."

—(LOWELL).

Happily, the "wise men" will often follow where they cannot lead, and it has happened before now that those who denounced the Spiritualism they had not understood have been at length convinced by members of their Church who studied the subject experimentally at home. It must not be forgotten that clergy and ministers of all denominations are busy men, who would find it extremely difficult to make time for prolonged personal investigation, and who are, therefore, almost perforce dependent upon the experience of others for their acquaintance with Spiritualistic phenomena and its explanation. Perchance it is not to the leaders of the Church but rather to the rank and file that illumination will earliest come. The clergy, however, study the effect of this new knowledge upon those who profess it, and it behoves us to make sure that we embody in character all the new light and love with which we have been made familiar. It is not by argument chiefly, perhaps, that we shall spread the good news. The tongue can testify to what we have experienced, but it is by our character that the wholesome influences of these experiences will be most surely demonstrated.

### "THEM THAT ARE WITHOUT."

Meantime we cannot forget that but a small fraction of the human race is at present found within the influence of Christian Churches. In our own land multitudes are agnostic, seeming to themselves to be without any certain ground for assurance of a life beyond; and among these are some who would welcome evidence for its reality. If these are not helped by what the Lambeth Resolutions term "the true grounds of Christian belief," will not the Churches welcome, for their sakes even if for no other reason, this further ground for belief indicated by Spiritualism? It would indeed be alien to the Spirit of Jesus to begrudge God's light to "them that are without" because it happens to shine widely and is not limited to the medium of Church windows. At the very least, consolation is given when bereaved hearts can resume an intercourse which death had

(Continued on page 403.)



# SPIRITUALISM AND SOCIAL RECONSTRUCTION.

## REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).

(Continued from page 382.)

### PSYCHIC FUNCTION OF EDUCATION.



ELLIS T. POWELL,  
LL.B., D.Sc.  
Author of several works  
on Psychic Science.

Conversely, education of the best type must strengthen the cause of psychic research. It is a mere scientific proposition. Education of the right type, directed to culture and not to mere pedantry, brings a wider interest, a more sympathetic outlook, a more mellowed temperament, a higher rate of spiritual vibrations. These in turn produce a keener susceptibility to influences from the other side of life, an enhanced capacity to comprehend their teachings, an augmented eagerness to be a co-operator in the fulfilment of their schemes. The triangle is simple, but a whole science can be built around it. Even so, around a conviction of the survival of the spirit does a complete intellectual revolution group itself, created and sustained by that dominant central fact. We want that

addition to our equipment for the great era that confronts us. As the problems which confront humanity go on increasing in number and complexity, even so must man become a more and more doughty wrestler with them. His inspiration is for the future to be constantly reinvigorated from the other side—not unconsciously or capriciously, but by means of a regular communion based upon recognised scientific laws.

### LIGHT FROM OTHER WORLDS.

Our British science has been enriched from other lands. I believe it is now to be enriched from other worlds. I am convinced that there are many among my readers who shall not taste of death till they have seen the influx pouring in. We shall, as I believe, no longer depend upon merely intermittent aid from the higher spheres, coming to us through great initiates like Moses and Buddha, or through occasional celestial visitants like Jesus Christ. We shall ourselves stand at the well-springs, drawing the invigoration and the consolation directly from their sacred sources. We have been told from the other side that the great protagonists of the universe make their plans hundreds and thousands of years ahead. Thus far, we have been only the instruments of their realisation; but with ever closer and more intimate contact between the two worlds there will tend to be more and more intelligent co-operation. Christ foreshadowed it when He said, "Henceforth, I call you not servants, but friends, for the servant knoweth not what his lord doeth"—but we shall know, and the knowledge will enhance the closeness of communion. What we give in sympathy with those enfranchised spirits they will return sevenfold in new enlightenment for ours. Can we suppose that an advanced social system, such as we know exists on the other planes, has nothing to teach us in the reconstruction of our own society?

### FRATERNITY OF WORLDS AND AGES.

What has been the most potent influence in the development of our national character in the centuries that are past? Surely in earlier times the infusion of other races, and in later periods the world-wide contact with other racial ideals, or forms of human progress. The Creator abhors duplicates. Why? Because Difference is the great main-spring of advance. As iron sharpeneth iron, even so a man sharpeneth the countenance of his friend. Mind sharpens mind, because of the friction, the inter-play, the mutual attrition of the weak points, the mutual invigoration of the strong, the mutual assimilation of truth. Why should the process stop at the frontiers of the terrestrial globe, or at intercourse between peoples who live in the same era? If we could be brought for a year into intimate contact with the Englishmen of Elizabeth's day, with the Italians of Dante's age, with the Greeks of the era of Pericles, how immensely both sides would benefit from the association! And if that companionship included beings from other planets, as well as individualities native to the interstellar spaces, the fruitful factor of Difference would work with potency multiplied a thousandfold. "This also," says Newman Smith, "may prove to be the method which an un-

erring Wisdom has devised to render heaven itself an ever new and interesting companionship, by gathering together generations so differently born, and educated in times and seasons so various, that they shall have ever fresh attraction, and charm for one another in the one final society. By this variety of its preparation, the everlasting life itself may be prevented from lapsing into perpetual sameness and monotony."

The key of human progress is the sharpening of mind upon mind, of nation upon nation—why not age upon age, of world upon world, of universe upon universe? For ages the supreme religious jurisdiction was held by one whom they called pontifex—the prototype of the Roman Pontiff—and the pontifex is only the bridge-builder. Your psychic scientist is pontifex on a larger scale—the builder of bridges from world to world and from age to age. He is the pontifex maximus of the coming age, the bridge-builder of the era of social reconstruction.

### THE EVOLVING DEITY.

Follow me in one last plunge into this ocean of anticipation and hope. It must by now be obvious that we have brought ourselves into an impasse from which there is but one escape. If being is ever evolving upwards what of Him who sits upon the Throne of the ages, guiding and energising all? Does He, too, evolve? He must, or else the ages of eternal evolution would ultimately, by raising man to equivalence with his Creator, deprive the universe of leadership. Perfection is finality, and finality is death. But, says Mr. Hobhouse, in a splendid sentence which, when I first read it, seemed to illuminate the whole universe like a mighty search-light, "the Purpose operating in evolution is itself not fully defined from the beginning, but susceptible of development." What a magnificent suggestiveness is there! What an inspiration for every man and woman who labours, in whatever sphere, at the great work of social reconstruction! That conception of the great Protagonist of the universe seems to me to be the only one which meets the intellectual needs of the hour. We can no longer affirm that God is Almighty in the sense in which our forefathers supposed. If He were, His toleration of the gigantic evils of the world would be an insoluble enigma. But the entire aspect changes if we contemplate these evils as relics—dying relics—of conditions out of which man and his unseen Leader and Champion have gradually risen. Every peak that is attained shows higher peaks away ahead, and thrusts into deeper remoteness the things that are behind. "Mine eyes shall see the King in his beauty: they shall behold a Land of Magnificent Distances." But what has hitherto been the supreme obstacle to the most intimate and effective co-operation between man on this plane and the Protagonist of the Universe, with his angel armies on the other side? Surely the fact that they have worked on different planes—one carnate, the other discarnate. Co-operation has been as difficult for them as it would be for a lion and a whale, inhabiting different elements. They have, so to speak, marched on either side of the great river of Death, which has always prevented the effective amalgamation of the hosts. But if that dividing stream became practically non-existent, as a result of permanent and unbroken communion between this life and the planes beyond, then indeed are the possibilities of co-operation between us and the great Contriver infinite beyond all possibilities of imagination. And that is what the new revelation may well mean—the reduction to a mere triviality of the barrier between the planes of existence, so that we shall pass from one to the other as easily and as cheerfully as in normal circumstances we go from London to Liverpool—

As when one layeth  
His worn-out robes away,  
And, taking new ones, sayeth,  
"These will I wear to-day,"  
So putteth by the spirit  
Lightly its garb of flesh  
And passeth to inherit  
A residence afresh.

(To be continued.)

"SELECTIONS FROM THE RUBAIYAT AND ODES OF HAFIZ" (Watkins, 10/6 net) is full of rich thought of the Persian poet and mystic, rendered into English verse by a member of the Persian Society of London. The book is more valuable as containing an account of Sufi mysticism and a glossary of terms. Neatly bound and finely printed, it is a worthy addition to the literature of Persian mysticism.



# PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"  
"The Science of Peace," and other works.

*The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.*



MR. STANLEY DE BRATH.

The existence of this power of Mind over Matter is the actuality behind the teachings and practice of "Christian Science," and it is not limited to any time, place or religion. There were temples in Greece—at Pithoreia in Phocis, at Mesene, and at Athens, that of Melampus in Argos, and of Aesculapius at Epidaurus, renowned for their cures, as Lourdes has likewise been; not to mention the miracles of healing recorded in the New Testament. "By faith," explains the modern; if so be he admits the facts. Certainly: Christ Himself said so. But "faith" no more explains the mechanism than "telepathy" explains the mechanism of thought transference. If, however, there really is a psychic dynamism, as has been shown, and faith can, by its powerful auto-suggestion, direct that power, and even put it into relation with the Lord and Giver of Life, we have a clue which is not only explanatory but shows that healing power to be accessible to any who will follow its laws. It will, however, not operate like the "cures" to which some go to remedy by a month's dietetics the results of eleven months' luxury which they fully intend to repeat. It will not be the servant of the outer personality; it demands the whole will, and obedience to the normal laws of right living as well as trust in the supernormal power that can heal and revivify.

## THE NEW PSYCHOLOGY: FUNDAMENTAL DIFFERENCE FROM CURRENT NOTIONS.

Current psychology is based on two principal ideas:—

- (1) That the Self is a mere synthesis of states of consciousness;
- (2) That these states of consciousness are solely dependent on the function of the nervous centres, giving rise to psycho-physiological parallelism. It does not take the supernormal facts into account, except in so far as they will fit its theories.

The New Psychology takes its stand on the supernormal facts, and endeavours to find a generalisation which will cover both them and the normal processes. It takes the existence of the subconscious mind as proved, and regards it as the real Self because its powers are manifestly greater than those of the visible individual; in contradistinction both to ordinary perception and current psychology, both of which consider the body as the individual and as originating thought and character.

It finds its foundation in the fact that in our present condition we know only the three categories—Matter, which gives visible representations; Energy, which is the mechanism of those representations; and Mind, which directs energy to make the Idea visible in Time and Space. The fundamental distinctions of these three were briefly recapitulated in the first of these articles, and these distinctions are inseparable from the fact that our own constitution being compact of the same elements it can apprehend only those phenomena which correspond to the relativity of Matter, Time and Space in which we find ourselves. These are our natural limitations, and we cannot transcend them with certainty, though we may know Mind in its aspects of Intelligence, Will and Love; as human, superhuman and Divine, but always under our own similes and representations.

## KEEPING WITHIN OUR LIMITATIONS.

It is highly probable that the philosophic monism that considers all things as derived from one principal "substance," is true. This has been phrased by Dr. Harry Campbell, F.R.C.P., in his Savill Memorial Lecture ("Lancet," December 27th, 1919), as under:—

"Let us agree to call this noumenal counterpart of the sub-perceptual ether, 'psyché' or 'spirit.' We may then regard all the activities of the universe, be they physical, vital, or mental, as manifestations of one ultimate reality

—psyché or spirit. On this view the birth of life and the birth of mind depend, not upon the introduction into 'matter' of any new nature, of something which was not present before, such as the *élan originel* of Bergson, but upon an advance, specific in kind, in the integration of the psyché, phases of integration which reveal themselves phenomenally in the form of living organisms and neuron systems."

But these philosophical concepts include vast problems and are far beyond the "commonsense" of ordinary individuals—the rank and file of mankind, by whom they are apprehended only as an act of faith, that all things proceed from God. The object of the present articles is to show that an intelligent and scientific Spiritualism is within the reach of every man and woman of educated commonsense. Indeed, I have found some who had but scant education much more able to grasp it than others who have had greater advantages. The difference lies in the will to understand which does not shirk thought and meditation. If the whole subject is kept within the limitations of present conditions and scientific experiment, regarding matter, Energy and Mind as the practical and verifiable basic realities, there is nothing that is difficult to co-ordinate, though, of course, there is much that cannot as yet be fully explained.

## THE SUB-CONSCIOUS SELF.

Experiment and observational science show the human being as primarily consisting of (1) the purely mental—an emanation (as it were) of the universal Mind; (2) the vital dynamism—the energy-factor which makes cells and moves them into their places; and (3) the primitive substance from which cells are made. This latter is not protoplasm, but that ideoplastic substance whose real existence is shown in materialisations, and in telekinetic experiments.

These are the primordial representations of the Self as Mind, Energy, and Matter. They are a unity, they are not sheaths, they are the first objectification.

These primordial representations are integrated and developed into secondary representations, "the mental by states of consciousness and thoughts, the unique substance by cells and organs. These primordial representations are *cadres* which remain the same from the birth to the death of the grouping which constitutes the individual." (Dr. Geley.)

"The secondary representations, on the contrary, are perpetually renewed. The cells of the organic complex are born, die, and succeed each other very rapidly. The state of consciousness and thoughts follow on one another in the same way, associating, opposing, converging or diverging in a chaos which is co-ordinated only by this directing Self." (Dr. Geley.)

The subconscious mind is therefore not a separate entity, but is that portion of the whole Self of which we are at present unconscious.

## CONSCIOUSNESS.

Ordinary consciousness is due to these groupings of thoughts and sensations, just as the body consists of groupings of cells—the cellular complex. The fundamental error of the materialists is to regard the Self as merely a synthesis of states of consciousness, themselves due to neural reactions in varying environments; and the quite logical inference from this latter assumption (and it is an assumption) is that there can be no thought without brain, and, therefore, no survival.

It is no doubt very difficult to realise the fact that our mental consciousness is not our true Self, as, by the very nature of Consciousness, it seems to be. It is necessary to devote some thought to this fact in order to understand the nature of the subconscious Self and the rationale of survival, and a little reflection on the transitory nature of those states of consciousness from youth to age and the still more transitory emotions of anger, jealousy, pleasure and pain, not to speak of changing opinions with each accession of real knowledge, should suffice to convince any thoughtful mind that these reactions to external causes are the result of deep-seated internal causes, which are best described by the word "Character": a word that really expresses the degree of spiritual evolution and the amount of control which the Self has over circumstance.

(Continued on page 403.)



## LIGHT,

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## A LIVING UNIVERSE.

The truth of the saying "As a man thinketh so is he" had a tremendous illustration during the last two or three generations. As the result of the materialistic science of the time there was a general impression that all forms of life were the outcome of mechanical and automatic processes carried on with machine-like regularity. We were told of Law—we were bidden to look upon Nature as something soulless, pitiless, moving with mathematical regularity—a vast apparatus controlled by mysterious laws which gave no hint of any beneficent end to their operations. They brought human beings into existence, and then swept them out of it with the completest indifference. That was the thought in the minds of most of the men who reflected on the subject at all, and the influence of the thought on the general mind outworked itself in much the same way. It produced selfishness, indifference to the sufferings of others, and an insane struggle for survival in imitation of the idea—quite mythical—that the whole of the natural order was based on the idea of the rule of the strongest—the weakest being crushed out.

Yet there was a truth underlying the general idea—it was a half-truth. It saw the external side of the Universe and that only, showing an utter blindness to the interior side of the matter. To-day, we are beginning to perceive, however dimly, that behind all the externals—which are merely the appearances of things—are realities. The laws which seem to work so blindly are really governed by Supreme Intelligence working through intelligent agents of innumerable grades, all animated by a spirit of growth and perpetual advancement.

In the old days we had the vision of a hopeless world. To-day, we have a new vision—a world full of hope, and, indeed, with a dawning certainty. The assurance that the dead are not dead but alive gives life here new meaning, new hope, and provides an ample justification for all the religious emotion, all the visions of poet and sage which, in the old days, seemed to have been uttered as wistful protests against the iron facts of science.

They thought—the men of facts and figures, of scientific doctrines, all based on appearances and not on realities—that they had read the Book of Life to the end, and were in a position to review it. And now it is apparent that there is another volume to be opened. It is a serial. "Life" is "to be continued." We are not at the end of the story. We shall never be at the end of it. Each volume will be "finer, nobler than the last."

The new volume which we have begun to read takes us from the idea of a Universe of cold mechanical law—true as far as it went—to the study of one full of life, energy, power and intelligent direction, capable of transmuting all the bleak and barren places into harmonies of colour and radiance. We were shown the outside of evolution, now we are to get a glimpse "behind the scenes," and behold the myriads of living agents of high or low degree, working with us and for us—even when sometimes they seem to work against us—a great hierarchy of spirits to which we ourselves belong, reaching from the humblest operations of the great process of Evolution to heights beyond our loftiest thoughts, our most beautiful dreams.

The message of the Great Teacher was the message of Life—the Life more abundant. The coming days will witness to the truth of His words.

## DR. ELLIS POWELL'S REMINISCENCES.

FIRST ARTICLE IN THE "NATIONAL NEWS."

In the "National News" on Sunday last Dr. Ellis T. Powell opened his series of articles entitled "Secrets of the Grave Revealed," and in this extremely interesting and able contribution he gives some of the reasons for the faith that he holds.

In defining his position Dr. Powell makes this important statement. After referring to his friendship and association with the distinguished lawyer, Sir George Lewis, and his many conferences with leaders of the Bar, he says:—

When a man has spent as much time as I have in a legal atmosphere he gains a capacity for seeing through humbug. But in the region of psychic research, though I was always looking for it, I did not find it. Year after year bore in upon me more and more the essential soundness of the Spiritualistic position.

Referring to the fact that owing to the work of psychic investigators there are to-day unnumbered thousands who know that death is powerless to touch either the consciousness or the affections of their so-called "dead," Dr. Powell continues, "A scientist who shares their knowledge, as I do, is under an obligation to speak out, even if only that he may pour the balm of healing upon thousands of anguished souls. A legal friend, the member of a well-known firm of solicitors, once said to me of his departed daughter, 'Except that we do not see her, she is as much a member of the family as ever she was.' I claim that the science which dares such affirmation clarifies the focus of the human intellect, and floods with lustre the destiny of the human spirit."

He states that a quarter of a century has elapsed since he first began the study of Spiritualism, and in the interval he has had many experiences. Several of these he relates in the intensely interesting article from which we have quoted.

Our readers will be well repaid by securing next Sunday's instalment, in which Dr. Powell will recount instances of the remarkable expedients adopted by spirit intelligences to prove their identity beyond dispute.

## HOW THE STEAD MESSAGE WAS OBTAINED.

Miss Stead gives the following particulars as to how the Armistice Day message from her father, given in last week's LIGHT (page 378), was received:—

"A few of us," she writes, "were sitting chatting together after tea on Sunday, November 7th, when I felt my father in the room. That he had come for some particular purpose I realised at once. I waited patiently and soon the impression came: 'I want your sympathy and help; I have a message I would give to sorrowing humanity for the Great Day.' It was impossible to give the opportunity just then, so we arranged to meet the following evening. By we I mean my father, Mr. Pardoe Woodman, and myself. I should like to explain that Mr. Woodman was staying at our country cottage in 1917 when a very great friend of his was killed at the front. My father and I had the great joy of bringing him and his friend into close touch again. It was not long before he himself was able to get direct messages through automatic writing, and, sitting together, we have had many messages from father and others during these last three years.

"On Monday evening the way in which the writing was given was very characteristic of father. Special little mannerisms in his mode of writing when anxious to get down on paper some subject near to his heart—mannerisms only known to those who worked constantly with him, and certainly not known to Mr. Woodman—were very plainly evident.

"Father came with the message prepared. 'I have,' he wrote, 'something prepared, but am doubtful of complete success.' The message was given quickly and with great force. When a certain portion had been written he asked me to read it through that he might be certain he was giving it correctly. When he had finished giving the message there was no mistake about his delight and gratification as he wrote the words, 'I am here, Estelle—and I have succeeded.'"

\* \* The Message has been printed in leaflet form and thousands were distributed to the crowds who visited the Cenotaph last Saturday and Sunday. Any who would like to have copies are requested to send to Miss Stead, 13a, Baker-street, W.1, stating how many leaflets are required and enclosing stamps for postage.

It is idle to cry that the modern external evidences of the reality of the spirit world are mere hallucinations of the senses, and that modern investigators are hallucinated. If these things are hallucinations to-day, what proof have the Churches that the Apostles, the prophets, and all the holy men of old were not hallucinated?—"Man's Survival after Death," REV. CHARLES L. TWEEDALE, Vicar of Weston.



## FROM THE LIGHTHOUSE WINDOW.

Armistice Day was marked by a solemn and beautiful service at the Stead Bureau, where the Temple was decorated with choice flowers brought by the members. Miss Estelle Stead, who presided, read the impressive message from her father published in our last issue. After singing the hymn, "O God, our Help in Ages Past," the Great Silence was observed at eleven o'clock. There was a large gathering, and all present appreciated the musical contributions rendered by Mr. A. Weismann.

On Armistice Day **LIGHT** was on sale in many directions in the streets of London. Close on a thousand copies were sold in a very short time to men and women who probably had previously been unaware of the existence of the paper. Through the bookstalls it is also reaching a new public.

We welcome the appearance of "From the Unconscious to the Conscious," Mr. Stanley De Brath's able translation of Dr. Gustave Geley's important book. We shall shortly give further particulars of it.

Mr. Edward Clodd, writing to the "Daily News" (November 6th) quotes Professor Leonard Hill in explanation of why certain distinguished scientists are Spiritualists. The Professor's wonderful discovery is that it is because for the most part they are physicists. But a correspondent (W. F. B., Manchester) writes in the same journal to point out that this does not apply to Alfred Russel Wallace and others.

This correspondent adds that, "Modern science is slowly but surely being driven to recognise the survival of the consciousness after the death of the physical body, and the existence around us of invisible worlds of matter, force and intelligence."

Another correspondent, Mr. A. Mann (Goring, Sussex) writes, "May I point out that Professor Lombroso, who is, I suppose, one of the greatest authorities on morbid psychology, committed himself totally to a belief in the reality of the phenomena of Spiritualism. This is obvious from his book, 'After death. What?'"

The "Two Worlds" records that at High Wycombe at a meeting of the Church Council of the Church of England recently, Mr. H. R. Foskett, a member of the Council, moved that certain circulars and pamphlets condemning Spiritualism and attributing its manifestations to demons, with other papers of a controversial character be removed from a table in the Church, where they had been placed by the Vicar, Rev. Kenneth Dodds. The Council agreed to the motion, and the offending papers were removed. Mr. Foskett is president of the High Wycombe Spiritualist Society.

In reviewing a new book by the late C. E. Rolt, entitled "The Spiritual Body," the "Church Times" writes in the following enlightened way: "This book is an attempt to show that there is much in the teaching of the New Testament which fits in with indications afforded by psychic research and kindred studies which we may call the science of borderland. Such phenomena as levitation, materialisation, the existence of auras and the like, if not yet admitted into the circle of respectable scientific facts, are on the verge of such admission, and it is obvious that the followers of Spiritism have exploited certain powers latent in the human organism which are not less real because they are dangerous to play with, nor less genuine because our materialists have ignored them."

A portion of the Rev. Walter Wynn's pamphlet, "Present Day Spirit Phenomena" (of which Sir Arthur Conan Doyle took a large supply with him to Australia) has been incorporated in a brochure issued at Melbourne, under the title of "Death Defeated," by Mr. W. Britton Harvey, editor of the "Harbinger of Light."

Margaret E. Cousins, Mus.Bac., in "The Theosophist" (October) contributes a remarkable appreciation of the Vale Owen Scripts, in an article entitled "A New Account of the Heaven World." She says, "They could not be distinguished from the writings of a Theosophist, save for the important absence of any allusion to reincarnation." This will be interesting news to Mr. Vale Owen.

She adds, "These writings should, indeed, be of more interest to Theosophists than to most other readers, and it is for that reason that I draw their attention to this knowledge which is being poured into the world through non-Theosophical channels, a fact that seems to support some of the recent writers in 'The Theosophist,' who fear that Theosophy is becoming merely a follower rather than a leader

of thought at the present moment." After giving details of the philosophy embodied in the Scripts, she concludes, "No other spirit-writings or Theosophical writings have enabled us to get such a clear picture of life beyond the grave for the average good or bad human being."

Mr. C. V. W. Tarr writes, "I have found to my surprise that there are several instruments on the market by other names, which work on the same principle as the Sideric Pendulum. They are used especially by farmers and horticulturists for determining sex. For instance eggs are thus tested, and the sex of plants and cuttings."

Mr. Horace Leaf writes from Glasgow to say that the public debate on Spiritualism in which he took part on Monday, November 8th, in the Barony Church Hall, drew an audience of about a thousand people, while many were unable to gain admission. Mr. Leaf's opponent was Mr. Hudson, a retired journalist. Mr. Leaf states that the enthusiasm shown for Spiritualism was very pronounced.

Lecturing at Greenock on "The Wonders of Psychic Science," with his fine series of lantern views, Mr. Leaf had an excellent reception, many people remaining at the close to ask him questions which he answered from the platform. The Greenock Society only started last February, but is already in a strong position.

Mr. Ernest Hunt has in the press a new book entitled, "The Influence of Thought on Health, Wealth and Happiness," which Messrs. William Rider and Son will publish in a few weeks.

Sir William Barrett, in an appreciation of the late Dr. Hyslop, which appears in the September issue of the Journal of the American Society for Psychical Research, makes an interesting pronouncement on the subject of Telepathy.

After remarking that Dr. Hyslop inclines to the Spiritistic view of Telepathy, Sir William continues, "Admitting the existence of a soul, there is growing evidence that it can transcend, and act independently of, the bodily organism in this life, and Telepathy may be, and I am inclined to think it is, an imperfect interfusion of two or more souls, without sense perception or material nexus. But here, as in the psychical phenomena, it is not the conscious part of our personality that is operative, but the subconscious or subliminal part. Such a transference of thought and emotion may be widely diffused, but it can only become apparent in the percipient when the subconscious impression is able to stimulate consciousness."

The Rev. C. Drayton Thomas, in his contribution in this issue, makes a good point in reminding us that we have not only to believe in Spiritualism, we have to live it. He says, "It is not by argument chiefly, perhaps, that we shall spread the good news. The tongue can testify to what we have experienced, but it is by our character that the wholesome influences of these experiences will be most surely demonstrated."

We refer elsewhere in this issue to Dr. Ellis Powell's article last Sunday in the "National News," wherein he sets forth his experiences in psychic research. At the outset he states his belief that Spiritualism is "destined to re-vitalise Christianity, to revolutionise all scientific thought, to light the path of social reform for centuries to come, and permanently to affect the destiny of untold millions."

Miss H. A. Dallas lectured at the British College on November 4th on "The Bearing of Spiritualism on the Deeper Life of Humanity." In a very interesting discourse she pointed out how the knowledge of continuity should affect our habits of thought here, and how the study of spiritual growth while in the body may help the progress in another life. Other recent speakers at the College have been Mr. Stanley De Brath, Mr. F. Bligh Bond, and the Rev. C. Drayton Thomas.

We wish to thank the large number of people who have been thoughtful enough to send us, unsolicited, the amount to make up the difference between their present subscription and the new price of **LIGHT**. We hope that all our subscribers in the near future will fall in line and follow this good example.

"The Times' Literary Supplement," in reviewing Mr. E. T. Raymond's "Mr. Balfour: A Biography," points out that Mr. Balfour's interest in the problems of psychical research is overlooked. This comment from such a source is interesting, because this journal has not hitherto regarded our subject as possessing the degree of importance that really attaches to it.



## SURVIVAL OF THE PERSONALITY.

THE GLASTONBURY TEACHINGS.

BY FREDERICK BLIGH BOND.

I would like to try to put in words as simple and clear as possible my concept of the fundamental verity which underlies the teaching on the subject of human immortality claimed to be given by emancipated members of the race in response to our earnest wish for knowledge, under the seal of their veridical revelation of the two lost Chapels of Glastonbury Abbey. "As above: so below": it is by analogy with the facts of this present life that we shall truly apprehend that which lies beyond the grave.

We are all far greater than we know. That which we here call Personality is latent in the child, and but seldom expressed in fulness until maturity of years. In the old, it gradually retires, ending at times in that "second childishness and mere oblivion" by which Shakespeare describes the last of the seven ages of Man. In some, nay, in many, the fulness of Personality never develops, never emerges save at rare moments and in great emergencies. It remains in the domain of the "subconscious self." The normal mundane personality is focussed in the intelligent principle, and it lives in that ever-shifting moment of consciousness which we term "the present." Its organ is the physical brain through which it functions. Linked with this is the discarnate part of the personality, dwelling not in the moment, but in a wider sphere embracing the past, through memory, and the future, by anticipation. This is our "disembodied" part. It verily lives, and by storing the experience gained through the physical life, constantly enriches itself. Not being itself in physical conditions, save as linked to the mundane vehicle



MR. F. BLIGH BOND,  
F.R.I.B.A.

through the desire for experience, it remains essentially unchanged by the death of the body and brain, and when this death takes place, the centre of consciousness for the individual soul is but shifted to a sphere not cognisable by the physical senses, yet abundantly real and more vital because more inward.

The intelligent principle simply withdraws its attention from the physical to enter fully into the region of its stored experience, and is able then to realise, as a completed picture, all its past, and to find that all that was precious to the soul in its past associations, even to the smallest detail long forgotten, is with it still, and is glowing with the vivid colours of reality. It awakens as from sleep to a life-consciousness teeming with a million contacts and affinities of soul, in sympathetic union with all its kindred and aware again of vanished ideals and aspirations. This is the sphere of telepathy, a power yet misunderstood, since the intellect refers it to action at the present moment, whereas it is through this larger sphere, outside time, outside space, that telepathy will act upon us.

Now, to follow our argument, we can, in the flesh, either concentrate our attention upon the present life and its thoughts and activities, or, forsaking these, we can cast back our consciousness into the sphere of memories, feebly it is true, yet sometimes vividly when the bonds of flesh are relaxed. But, to follow our normal evolution, we are taught that in order to learn the lesson of this life we must not give ourselves to the domination of past experience, either to re-create its pleasures or to intensify afresh its passions and regrets.

We must not lose ourselves in dreams, nor let our souls be drawn by griefs and troubles past or in anticipation.

"As above, so below." Even so with those who have laid aside the body of flesh to enter upon a new life with other activities proper to it—activities and duties which no human speech can describe because they refer to conditions outside our earth-experience; and who, like human babes, enter but slowly into the true life of their sphere, remaining for a while, and for greatly varying periods, in that sphere of earth-memories from which it is their proper destiny to be emancipated, just as it has been our proper destiny to incarnate our personalities as fully and usefully as we can during our appointed sojourn here. And those who cannot divest themselves of the garment or body of memories of earth, we call earthbound souls, souls in purgatory. These haunt the scenes of their earth-life, affecting the psychical senses of the embodied.

It is these earthbound ones who, being still active in the sphere of our own memories and associations, are capable under suitable conditions of resuming a fugitive physical expression, and their agency is invoked in all phenomenal Spiritualism. But it is not their better part, nor their greater part, that appears. It is but their lower-self, living in earth-recollection, and straining after lost mun-

dane affinities. Hence, this communion is unreal and, on philosophic grounds, inadvisable save for specific purposes, as for the advancement of knowledge of psychical law, or for the purpose of ministry.

Neither is it to be supposed that these earth-bound souls can give us out of their body of memories more than a very limited amount of useful knowledge. Yet they may be employed, and are employed, as the humble messengers of those others who have passed on into the true spiritual life and who are desirous of helping Man in his evolution, and of bringing about the true consummation of the Creator's scheme of human destiny.

So, in the Glastonbury communications, the soul of Johannes, earthbound by reason of his love for his monastic house, and lingering in its memories, is used by the high directing Intelligence that controls the writings, to place before us pictures from the great store-house of historic things now forgotten, pictures which shall reveal truths for all the world to see. And at times, this earthbound soul plaintively speaks of his confusion, mingling in his dream echoes of his truer life, and his spiritual consciousness speaks:—

"Why cling I to that which is not? It is I, and it is not I, but part of me which dwelleth in the past, and is bound to that which my carnal soul loved and called 'home' these many years. Yet I, Johannes, am of many parts, and the better part of me doeth other things—God be praised! only that part which remembereth clingeth like memory to what it seeth yet."

Both the script already published and still more in that which is yet unpublished there are abundant materials for the definition of the state of the human personality in the after-life, or, as I should prefer to put it, the wider life. I will quote one extract, taken from a writing received through the hand of Mr. John Alleyne on the 23rd March, 1919. This reads as follows:—

"You and your theory are now questioned, not as to the authenticity, but as to the source of that which for so long and with so much patience you have written. Is it not clear and patent to you now that there is a great cloud of witnesses who dwell beyond your ken, and yet in your midst, like rain-drops in an all-pervading ocean of Spirit: not absorbed in Nirvana (Nibana) as the esoterics assert, nor lost to a sense of Personality and Individuality, but actual individual drops, each surrounded, if we may so express it, by his Envelope of added experience; the experience gained in this earth-life; a many-coloured rainbow covering of all that we as individuals have known and undergone."

"Though a great multitude, still we are one in the great ocean of the Æther, foregathering and condensing in the atmosphere and envelope of the world we have left behind, as consistent and rational personalities, each following his own bent, and yet able by reason of our attenuation, to enter with you into a common knowledge and appreciation of that vast storehouse of Experience which through long æons has accumulated; that great Book of Life that is the scroll of the Finite and Material, and which is endless and eternal by reason of its inspiration and sustaining principle, the inward soul and spirit of God's own Essence, from which we, too, have woven our garment, and which we, by the nature of that garment, may glorify or disgrace. For, in brief, this envelope, this reservoir of all knowledge past and present, is vibrant and pulsing with a hundred billion lives in the ætheric sphere, and is yet by affinity united with yourselves upon the earth."

## "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in our previous issue, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously received	...	...	17 4 0
A Friend	...	...	2 2 0
Commander Rashleigh, R.N.	...	...	1 1 0
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Mrs. Alice Webb	...	...	1 0 0
W.	...	...	0 5 0
			24 13 0

FAIRIES.—Mr. W. H. Shaddick ("The Yews," Hill Green, Clavering, nr. Newport, Essex) writes: "In Devonshire and elsewhere persons tell me of their experiences with the Little People, good and bad. Not all these persons suffer from their imaginations. But recently, too, I have had to do with a very interesting photo connected with fairies. Other persons speak of very unusual occult happenings. Under these different headings, I am doing what I can to gather up plenty of safe material, with the hope of being able to publish it later on. Will readers of LIGHT who are really and genuinely concerned in this subject, send along to me what I need. I promise not to divulge their names and addresses if they specially ask me to keep these private, but the more open the experiences the better."



## THE USE OF "TRIVIAL" MESSAGES.

The following extract from "Our Unseen Guest," published anonymously in America this year, illustrates this point, and also the fact that the importance of any teaching given does not necessarily rest with the personality of the communicator. The passage is as follows:—

"Suppose," said Mrs. K., "Darby is called up some day on the long-distance telephone, and the telephone operator says, 'South America wants to speak to you, Darby—top of the Andes.'"

Darby, surprised, says, "Well, who on earth wants to speak to me from the top of the Andes?"

"John Smith," answers the telephone operator. "He says he has a message from God for you."

"Darby says: 'A message from God?' John Smith? But John Smith disappeared ten years ago!"

"The telephone operator replies, 'Maybe he did, but he's here on the line now, and he has a message for you from the Eternal.'"

"Darby, listening in the receiver, says, 'Hello!' And a voice comes through, saying: 'Hello, Darby! I've got a message from God for you!'"

"To which Darby, very much startled, replies: 'But hold on! Who are you?'"

"Why, I'm John Smith, and I'm going to give you a message from God: He says—"

"Hold on, hold on! How do I know you are John Smith? I don't recognise your voice."

"Well, I am. Now listen to what I am going to say. God says—"

"Yes, but how do I know you are John Smith?"

"Oh, confound you! Because—because—well, don't you remember walking down Fifth Avenue with me, and we stopped at Forty-second Street, and my umbrella blew wrong side out?"

"Oh, Lord, yes! Of course! John Smith! Well, well, well! Awfully glad to hear your voice. Where have you been all this time? Go ahead, John. What have you got to say from God?"

"Now the umbrella," Mrs. K. continued, "is, I admit, frivolous. But it authenticates the whole message from the top of the Andes."

It does, certainly. Still, if John Smith's message from God, once listened to, proved of such a nature that it must be true in view of one's already possessed knowledge, John Smith's identification would have been unnecessary. The message would be the important thing, and not whether it was really John Smith who delivered it.

—From "Our Unseen Guest"  
(Harper and Bros.).

## PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

(Continued from page 399.)

When we realise that it is character that determines our reactions to circumstance—the same circumstances producing courage in the brave and fear in the cowardly, a desire to learn in the truth-lover and anger in the conceited—and that it is precisely character that determines our position in the after-life, we shall see good reason in ascribing that essential and directing function to the subconscious Self. We shall also see that the difficulty in accepting survival as a fact is not lack of evidence, but our inveterate habit of regarding the transitory phases of thought and emotion as the real Self: in a word we put the *Persona*\* in place of the Self, and look for our proofs of personal survival to those peculiarities which are no longer leading features of the surviving individual.

## A PERSONAL NOTE.

It has been my great and undeserved privilege for the last five years to be in very frequent communication (through an extremely honest and singularly passive automatist) with a friend on the other side who has given many convincing proofs of continued identity. But though, as automatism became more fluent, many details of earth-life were recalled, yet the identity has been manifested mainly by character, and growing character, the same character as in earth-life, but growing in patience and insight. Advice is often given, but not on worldly affairs. On one occasion, being in perplexity on the wisdom of a course I was contemplating, I put a question on the point. The answer was "Consult your lawyer, we do not take cognizance of such things," a reply as unexpected as it was salutary. Personally, I have no sort of doubt of survival, and as I approach my three-score years and ten it is pleasant to think that in the new environment there will be no conflicts for riches, no coal-strikes, and no enmity between man and man. For one of the chief lessons which intercourse with the other side carries with it, is that nearly all the sufferings of the world are directly caused by men themselves, who habitually set the pecuniary "interests" of the person above the law of Goodwill, which is the Law of Love and the Law of the Spirit, which would, as Christ told us, produce on earth the harmony that prevails in the Beyond.

\* *Persona* (Latin)—a mask; the mask of the Soul.

## A PRESUMPTUOUS "OCCULTISM."

("The Adept of Galilee," (Anonymous.) Routledge, 9/- net.)

This is an attempt "to interpret the life and works of the immortal Nazarene in the light of that misunderstood, and in many ways occult science of Yoga," as we learn from the preface. For this purpose the author relies chiefly on "The Gospel of the (Holy) Twelve," on "The Unknown Life of Jesus Christ," said to have been discovered by "a Russian named Notovitch, in a monastery (locality not stated), while travelling in India," and on a clairvoyant vision by Mrs. Anna Kingsford in which she "saw" a company in the Serapeum at Alexandria "deliberately concocting Christianity out of the books there." The Gospel of the Holy Twelve, we are told, "purports to be one of the most ancient and complete of early Christian fragments preserved in a monastery of Buddhist monks in Thibet, where it was hidden by some of the Essene community for safety from the hands of corrupters." Invited by "Ravanna, a royal prince of Orissa," Jesus is stated to have travelled in India, studied the Vedas, and become a Yogi, before preaching in Palestine.

Surely since the Thibet Expedition of 1904 that barbarous country has been rather "blown upon" as a repository of "occult" knowledge; and concerning the Gospel of the Twelve (not to be confounded with the Teaching of the Twelve of Didache), the best authorities say of it, "The only surviving fragments have been preserved by Epiphanius (Haer. xxx. 12-16). It began with the baptism. It was used by the Ebionites, and was written, according to Zahn, about A.D. 170." Ravanna is unknown to history. "There is a gap in the records of Orissa from about B.C. 50 to A.D. 319." (Encycl. Brit., "Orissa.")

And this is the "evidence" on which we are invited to reject the Gospels and the whole of the catena of historical and scholarly research since the time of Clement and Irenaeus, and to believe that the power which Christianised Europe after the Northern invasions and the fall of Rome was founded on deliberate fraud never unmasked till these students of "occultism" came along! Faugh!

Pages 146 to 426 are a paraphrase of the Gospels on "occult" lines; Jesus, it seems, did not die on the Cross, but went into trance and was revived! It is with sincere regret that I find it necessary to write thus of any work by the author of "The Initiate," with whose appreciation of Hindu mysticism I am in accord. During seventeen years in India I saw many Yogis, of whom only two were in any sense spiritually-minded. Of the 350 millions of Hindus it would probably be an over-estimate to reckon 3,500, or 1 in 100,000, as conversant with the higher mysticism. It is one thing to admire the exalted intuition of the few, and quite another to apply this to Western religious history. The Eastern religions are in essence metaphysical and founded on the Intuition; in practice they are gross idolatry among the many and have little bearing on morality; the Western are in essence practical and based on Love. A Brahman once said to me: "Europeans are not more intellectual than we are, quite otherwise; but you have Pity, which we have not."

S. DE BRATH.

## WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM AND PSYCHICAL RESEARCH.

(Continued from page 397.)

broken, and a conviction so gained of the reality of life beyond would be for many the commencement of new life here.

"Since everywhere the Spirit walks  
The garden of the heart, and talks  
With man, as under Eden's trees,  
In all his varied languages.

By inward sense, by outward signs,  
God's presence still the heart divines."

—(WHITTIER.)

[The Rev. C. Drayton Thomas, after a six years' business training, entered the Wesleyan Ministry in 1892, and has worked in connection with the Leysian Mission, City-road, E.C., since the year 1907. He has been keenly interested in psychic research since boyhood, when he made the acquaintance of a natural medium whose experiences, always spontaneous, awakened his sense of wonder. Mr. Thomas has read much upon the subject, and since 1901 has belonged to the Society for Psychical Research. He is absolutely convinced of the possibility of communicating with one's friends in the spirit world; his special interest is now concerned with the endeavour to understand fully the difficulties of communication, and to overcome them. The experiences of four years research have, he declares, done much to deepen his religious convictions, and to increase his knowledge, sympathies and usefulness.]

The question was asked why the Buddha delivered no philosophical discourses. It was answered that this was unnecessary as the mind of the Master illumined the mind of the disciple.



# UNKNOWN PSYCHIC "EXTRAS."

CAN OUR READERS RECOGNIZE THEM?

There are in existence to-day great numbers of what are known as spirit photographs of people who have passed beyond the veil and have been unrecognised by those who sat for the photographs in the hope that some friend or relative would manifest himself or herself on the plate. Many times, however, in all kinds of curious ways, these unknowns have been recognised by friends or relatives, and have thus brought great joy and comfort to those on this side, and we are sure, an equal joy to the recognised spirit on the other side.

In the issue of *LIGHT* of November 6th we gave a remarkable instance of this in connection with the son of Mr. and Mrs. Hewat McKenzie, who many months after his

one of these portraits awaiting identification. We are in touch with hundreds of them, and every one of these psychic photographs which we hope to reproduce has been taken under the strictest test conditions. Each is vouched for as a true spirit "extra," and calls for the widest publicity possible. It seems only reasonable to suppose that the object of the spirit in showing himself on the plate at all was to manifest his continued existence to his friends. The photographs that are on this page were taken, as we have said, under the strictest test conditions, and the psychic "extra" was in neither case recognised by the sitters, whose faces, it will be noticed, we have deliberately blocked out, as the only thing of interest about the photograph is the unknown one. If by chance any of our readers should



*Can any of our readers recognise the psychic "extras" shown in these photographs, which are at present entirely unknown?*



SPIRIT "EXTRAS" AWAITING RECOGNITION.

death appeared on a plate containing the portrait of a lady to whom he was quite unknown. The boy's parents were eventually directed to inquire of this lady about the photograph in question, and on viewing it they immediately recognised the unknown to be their own son, Lieutenant McKenzie.

In our long association with this branch of spirit return we could quote, if space permitted it, hundreds of similar cases, and we are sure that many of the public will realise how deep is the desire on the part of those on the other side to obtain recognition from their dear ones through the medium of Psychic Photography. We are confident that the publication for the first time of these portraits awaiting recognition fulfils a sacred duty to our friends beyond the veil.

We propose to publish in this journal each week at least

recognise the psychic "extra" as that of someone who has passed out, we shall be glad if they will let us know.

The means by which the unknown's identity is established is not, of course, our concern. But we shall be pleased to give details of these recognitions, and if desirable to publish photographs of the unknown taken in life. So we ask all readers of *LIGHT* to show this page to their friends, as one never knows to whom the recognition may come, and in doing this a great service may be rendered to some anxious soul on the other side.

We must ask all those who correspond with us on this matter to be careful to send photographs for comparison, and any documents or manuscripts accompanied by a stamped and addressed envelope for the return of these, otherwise the Editor cannot hold himself responsible for them.

## CONGRATULATIONS TO "LIGHT."

We have space for a few more of the congratulatory messages received on the enlarged journal:—

I take the opportunity of congratulating you on the much improved form of *LIGHT*. It is excellent.—F. J. LAMBURN.

I am very pleased with the new *LIGHT*. I think the whole thing is excellent and a great step in advance.—MRS. PHILIP CH. DE CRESPIGNY.

The new *LIGHT* is grand.—MRS. M. MORLEY.

I congratulate you heartily on the new form in which you publish *LIGHT*. It is a most interesting paper.—MAJOR SPENCER.

There are more than we could find space to give, and they are still coming in.

SEVENTH EDITION.

## Speaking Across the Border Line.

By F. HESLOP.

BEING LETTERS FROM A HUSBAND IN SPIRIT LIFE TO HIS WIFE ON EARTH.

Bound in Art Linen, 3/-; by post 3/6. Paper Covers, 2/-; by post 2/6.

CHAS. TAYLOR, 22, Warwick Lane, London, E.C.4.

## THE GREAT AWAKENING.

The appearance of Dr. Powell's series of articles in the "National News," together with other conspicuous indications of renewed public interest in the subject of Spiritualism, have shown the true nature of what was by some regarded as a "passing craze," and the newspapers and magazines are showing significant signs of the fact. There is indeed behind all these surface activities a deep spiritual urge—a wave of vital and lasting change in human evolution.

"Our highest privilege and office is to be channels through which the Divine life shall flow out to invigorate and inspire."—H. WOOD.

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## THE SOLDIER'S MESSAGE.

A CASE OF COMMUNICATION FROM A SPIRIT STILL INCARNATE.

By B. H. SPRINGETT.

Before relating the unique experience which befell me I ought to state that, in addition to being, for many years past, a student of Occultism and Mysticism, as well as a firm believer in Spiritualism, I was for many years the active head of a large body of Cadets by many of whom I was looked upon as a kind of foster-father owing to the personal interest I always took in themselves, their families, and their future careers. Many of these lads, as was to be expected, made the supreme sacrifice in the war, and equally naturally several of them made me the vehicle for conveying their messages of consolation to sorrowing relatives.

On July 12th, 1918, I was sitting with a friend, Miss X. (who is known to the Editor of *LIGHT*), in her room, chatting on quite ordinary subjects, when she said, "I should think one of your lads wishes to communicate with you. He is a tall, black-haired lad in khaki, and is turning his shoulder towards me, so that I can plainly see his letters—'R.E.'"

(Now, I would like to say here that this confirms my own claim that what mediums describe as "manifestations" are really mental pictures impressed on their inner sight, as an identifying clue to the recipients of the particular messages to be conveyed, as it is well known that all these brass shoulder-letters were always taken out of the tunics of those on active service.)

I said, "I have only one lad in the Royal Engineers, to my knowledge—W. M.—and he has not passed over yet, as far as I am aware."

Miss X. went on: "He says you are using his correct name, but (and he smiles) he expected you would have used his Company nick-name."

I immediately said: "Well, Father (that being the name he always went by from his devoted care to his widowed mother and younger brothers), it is quite news to me that you have passed over."

He replied that he had been buried alive in his dug-out by a Boche shell, and the medium expressed in her own person the agonies the recollection of his sufferings was evidently causing the young soldier. She calmed him, however, and asked for his reason for manifesting to us. He replied that he had gathered while passing over that his brother Jock would very speedily follow him; that he was living a bad life in Egypt, and he wanted me, as the only person whose advice might be taken as it was meant, and followed, to warn him without delay, before it was too late.

I promised I would do this, though I said I should have difficulty in tracing Jock, as I did not know where the family were now living. Was there any message for his other brother, Duncan? "No, Duncan was all right, and would return safely to his home."

I promised once more I would carry out my dear soldier-boy's wishes, commended his soul to God, and wished him good-bye.

My next job was to find out the way to communicate with the brother, young Jock. My only chance I felt was to write to the daughter of the caretaker of our former drill-hall, who, I knew, was well acquainted with many of the lads and their relatives. I told her why I wanted the address of M.'s relatives, and urged her, if she did not herself know where to find them, to ask anyone she came across. Three days later I received a letter from her saying she had tried everywhere, but the M.'s seemed to have vanished out of the district.

By the very next post I got a second letter, saying that just as she had dropped her previous letter in the post, she met an old school friend, who in the course of conversation, said she was troubled at not hearing from her fiancé in Egypt. "Who is your fiancé?" she was asked. "Why, you remember Jock M.," was the instant reply; the very lad whose address I wanted. Was this mere coincidence, or arrangement from friends beyond the veil, knowing my difficulties? Can there be any doubt?

Well, I procured Jock's address from his mother, without saying why, and wrote him a very careful, fatherly letter, telling him about his brother's anxiety, urging him, if it was founded on fact, to change, for his own salvation, as well as the peace of mind of his loving elder brother, whether or no he was indeed to follow him across shortly.

In the Christmas week of the same year I had a visit in my City office from both Jock and Duncan, who, by a strange coincidence once more, had met unexpectedly in the street in which their mother lives, one on leave from France, the other from Palestine, both hurrying home at once on their arrival in London, at different stations!

Jock told me, in quiet, manly tones, that my letter had reached him at a most critical moment when, "fed up" with all the wickedness of Cairo, in which he was participating, he was uncertain whether to put an end to a useless life or ask permission to be transferred to the front line in Palestine. My letter caused him to think to remember old associations; it saved him. And the same day he received orders, as his skill as a motor driver was well known, to go up to the front line to drive the General's car!

"But," added Jock, "our brother Will is still alive and well. Mother had a letter from him yesterday. I cannot understand how he gave you such a message. I fully believe in communications being received from those who have passed over, but how is it possible to have such a manifestation of a living person as you evidently witnessed?"

"Well," I replied, "your brother is certainly not dead, but I should imagine he was in some close proximity to it, as the only way to account for his seeking my help in such a manner, and on such a subject."

And so it proved was the case. Several months elapsed before I was able to discuss the question with the elder brother, and then with some difficulty as he could not get himself to believe, or admit, that he had actually sought my aid. But on that very night, at that very time, when he sought my aid in my friend's drawing room he was sitting with his chum in a dug-out, had seen most of his comrades blown up as the Germans found one spot after another, and fully anticipated every moment that his own, the last remaining shelter in that range-centre, would share the fate of the others. He distinctly remembered thinking of his loved ones, his home, his two soldier brothers especially, wondering if they would be spared if he was taken. Then our own artillery spotted the offending German battery, blew it up, and spared my lad to discuss with his former Captain the wondrous workings of Divine Providence. In that supreme moment of agonised expectancy of instant death, when the bravest soldier may be excused for thinking of his loved ones, my lad's spirit must have visited the trusted friend of his former days for the salvation of a brother's soul.

But the other brother, about whom there was no anxiety, was shot dead three weeks after his call in my office while running with urgent messages, as a bandsman-runner, across a shell-swept area!

Here is another illustration of the fact to which we frequently call attention, viz., that we are all spirits here and now.—Ed.

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### PSYCHIC SCIENCE IN CURRENT LITERATURE.

The "Psychic Research Quarterly" for October contains a most interesting article by the late W. J. Crawford in continuation of the experiments with the Goligher circle, described in his published works. It deals with the tangibility and visibility of the "psychic rods" with which readers of his books are familiar. Flashlight photographs are given of these structures, which so closely resemble the ectoplasm described by Dr. Schrenck-Notzing and Dr. Geley in their materialisation experiments, that one wonders whether the plasma described in this instance is identical with that which conveys telekinetic power. In none of the photographs reproduced does the plasma appear to be under stress and actually transmitting energy. Mr. F. McC. Stevenson gives details of a successful "test-seance" to verify Dr. Crawford's results. The editor lays particular stress on the fact that medium and sitters were searched for white fabric which might be fraudulently used to simulate psychic structures. The experiments were conducted in diffused red light. It is noticeable that the experimenters found it necessary to work in collaboration with the "unseen operators." There is an interesting paper by Lady Troubridge on the diagnosis by Mrs. Leonard's control, Feda, of an unsuspected beginning of lung trouble in a child. The medical certificates are given. Mr. Kenneth Richmond, in his article on the "Powers of the Unconscious," finds it "easier to take refuge from credulity about survival in the idea of a common reservoir in which people's memories, thoughts, and emotions are pooled, and to which the unconscious of a sensitive can obtain some fitful access" (!) The production of some positive evidence for the existence and location of such a "reservoir" would be most interesting.

The "Journal d'Etudes Psychologiques" (Paris) gives some recent examples of supernormal occurrences. Mrs. Lane, a medium in the New York State, was earnestly desired, by the family of a young man (J. Wright) who had met his death by drowning, to visit them. The body had been carried by the current under the ice and could not be located. The medium, in trance, is reported as having gone a long distance by the shore and to have pointed out exactly the place where the body was then discovered.

The "Reformador" (Rio de Janeiro, June 1st, 1920) gives the following: At Lavras (Brazil) the wife of Professor Olavo Salles was awakened by an apparition of a young dental surgeon who, a short time previously, had left the town for a brief stay at Ceara. He was then in perfect health. On the day following the apparition the news of his sudden death arrived. At Nepomuceno, the daughter of the mayor, under an uncontrollable impulse, wrote (automatically), "Go to the house of Mr. . . . you will find in a trunk a new suit of clothes; take it back to B. . . . the tailor who sold it to me, whom I have not paid." The writing proved correct in all respects. Mention is made of the recent congress of ecclesiastics in Cuba at which the subject of Spiritualism was one of the principal references. No evidence can be adduced for the phenomena quoted other than the publication in a local journal of the full names and addresses of the witnesses of the facts; but they serve to show the very wide extent of the supernormal at the present time. South America appears to be specially favoured in this respect. From the Spanish journal "Constancia" (Buenos Ayres) we learn that there are five reviews devoted to the subject in Argentine, thirteen in Brazil, three in Chile, three in Cuba, and two each in Ecuador, Guatemala, Puerto Rico, and Mexico. The dissemination of Spiritualist phenomena at the present time is world-wide, and it is remarkable that under the most diverse conditions of nationality, religion and environment, the type is always the same. It is incredible that such uniformity should merely simulate laws. Scientific consideration will inevitably tend to the conclusion that the phenomena are genuine manifestations proceeding from discarnate mind.

V. C. D.

### TABLE MOVEMENTS AND UNCONSCIOUS MUSCULAR ACTION.

Why object to the above as one explanation of "table tilting"? May we not suppose that the operators on the other side have more than one way of doing these things?

Of course if a fine physical medium is present, the muscles are not used to obtain movement of objects (see the late Dr. Crawford's investigations), and one may get tilting or levitation without contact, or with only the tips of the fingers touching the table, but I fear this wonderful gift of physical mediumship is rare, and in its absence may not movements be obtained by mental control of certain brain centres, by the operators, causing our muscles to do their bidding and not ours. Or even, perhaps, some form of galvanic battery action on the muscles themselves. The actual movements thus obtained would then be undoubtedly due to "unconscious muscular action."

After all the proof of survival will always be in what we get, and not how we get it, though the how is vastly fascinating to

O. K.

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### HADES AND GEHENNA.

W. M. (Doncaster) inquires the difference between Hades and Hell (or Gehenna). Both are matters of popular tradition. Hades was the underworld of the Greeks—the abode of shades of the departed. Hell (or Gehenna) was the valley of Hinnom outside the walls of Jerusalem in which the refuse of the city was burned, the continual fires giving the place a character that lent itself to parable, and in time passed into the idea of a place of torment for sinners after death.

### SPIRITUALISM AND CHRISTIANITY.

Mr. C. MacBride asks what is the attitude of Spiritualism towards Jesus Christ? I am glad he put the question in that form, because if he had said the attitude of Spiritualists I should have been rather at a loss. For one thing Spiritualists include Jews, Moslems, Unitarians—to mention only a few non-Christian beliefs. But as Spiritualism proclaims God to be a Spirit, the Universe a spiritual manifestation, its attitude towards One whose whole life and teaching were spiritual in their nature must be clearly evident to every intelligent mind. Of course, there are complications of doctrine and text about which even Christians who are Spiritualists dispute amongst themselves. But we have no concern with these as far as Spiritualism itself is involved.

### A SPIRIT TELEPHONE.

E. K. G. asks me if it is possible that telephonic communication may be established between this world and the next. He would be a bold man who would lay down the law as to what is or is not possible. But we must remember that the next world is of a different order from this. If a spirit could "telephone" to us he would be using a method not natural to his own world, where the process of communication is rather by impression on interior senses than by sounds. We do not telephone *thoughts*, but *words*, which are their outer clothing. I should rather look for more precise and regular methods of *Telepathy* than telephony, which is a physical and mechanical process. I am not forgetting the "Direct Voice," of course, but my experience is that "voice" methods imply a form of communication not quite natural to the spirit communicator although natural enough to us who converse with each other by the spoken word. That it is a "foreign" method to spirits in their own state is evident from the difficulties many of them have in using it, and the occasional mistakes and confusion which result.

### THE FOURTH DIMENSION.

A. E. P. (Hull) writes:—"Will you give me as full an idea as possible of what is understood by the Fourth Dimension?" A rather staggering question this, to be dealt with in a few lines! There are several books on the subject which A. E. P. might consult, e.g., "A Theory of the Mechanism of Survival: The Fourth Dimension and Its Applications," by Mr. W. Whately Smith (Kegan Paul, 5/-). Meanwhile I may set down a simple exposition of the idea. It is conjectured that beyond our three dimensional space of earth,

i.e., length, breadth and depth (or thickness), is another in which things can be done which are impossible to us who dwell in the three-dimensional world. That is to say, a "fourth dimensioner" could take articles out of a closed box, tie knots in an endless string, and perform other "impossible" feats such as are recorded in the literature of the physical phenomena of Spiritualism. It was the fact that such things are indubitably done that led Zöllner to propound the theory that spirits live in the fourth dimension. But, of course, the fourth dimension is a quite hypothetical idea. Indeed, the late Mr. T. Olman Todd, in a pamphlet on the subject, some years ago, contended against the idea of any arbitrary division of the kind, for naturally if you have a fourth dimension you cannot deny that there may be a fifth and so on *ad infinitum*. But all these things are matters of grades and division imposed by our limitations of thought. We talk, for instance, of different "spheres" in the spirit world, a classification which may have no existence in fact. Indeed, as advanced spirit intelligences have said, they themselves are unconscious of these supposed divisions. They apparently exist only in the mind of observers who have not outgrown material forms of thought.

### WANTED ABSOLUTE PROOF.

MR. S. VAN MIERLO (Antwerp) who, like several others of our readers, is an engineer, sends me a long letter detailing some of his conclusions regarding the phenomena of Spiritualism, and raising several questions. Amongst them is the question of "absolute proof." As to this, I can only ask him if we have absolute proof of anything whatever? All that is given us in this life is reasonable assurance. I am certain that the sun will rise to-morrow, and I am certain that I am myself—but what *absolute proof* could I furnish of either proposition? It has been well said that all life rests on a large assumption—the assumption by a man that he actually exists. When he can give absolute proof of that it will be time enough for him to complain that he has no absolute proof of the reality of spirits or a spirit world.

### IS SPIRITUALISM A RELIGION?

The same correspondent raises this question also, contending that Spiritualism should not be regarded as the main fact of human existence, and should not form a religion. On these points I would say (1) It depends what is meant by Spiritualism. If the term covers the idea that the whole Universe is a manifestation of Spirit, it seems to me that is the main fact, being fundamental in its meaning. But if by Spiritualism is simply meant the question of communication with spirits, well then that is obviously a minor issue, and I am with my correspondent. (2) As to Spiritualism being a religion, LIGHT has often expressed its views on this point. For the present I may simply quote F. W. H. Myers to the effect that Spiritualism is the *preamble* of all religions. Just in the same way astronomy is not a religion but has a very considerable bearing on religion as giving us a glimpse of Divine and Infinite Intelligence, and an incentive to worship.

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## LONDON SPIRITUALIST ALLIANCE.

We go to press too early to give a report of Dr. Abraham Wallace's lecture on "My First Visit to America—Some Psychic Experiences," but hope to do so next week.

On Tuesday next, at 6, Queen Square, Mrs. Annie Brittain will give clairvoyant descriptions to members of the L.S.A., and on Thursday Dr. W. J. Vanstone holds his Devotional Meeting, after which he lectures. Those members who have not attended one of these devotional meetings will find them a rich and uplifting experience. On Friday, Mrs. Wallis gives her Talk with a Spirit Control.

To the serious student the London Spiritualist Alliance is, of course, an indispensable organisation. Its Library is one of the largest and finest in the world, and at its meetings every trend of thought in the psychic world finds expression. We would point out that those who join the Alliance now will include in their subscription (one guinea) the rest of this year, as well as the whole of next year.

The L.S.A. programme for next season is now being prepared, and it will be found to be of an extremely interesting character, including the most notable phases of our movement.

The London Spiritualist Alliance (Ltd.), which has existed since the year 1884, was formed for the purpose of affording information to persons investigating psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day. All those who are genuinely desirous of inquiring into the objects of Spiritualism and what it stands for are thus afforded every opportunity for their guidance in the proper and reverent search for truth.

In its beautiful home, in the centre of London, the comfort and convenience of the members of the Alliance are catered for with every care and thought. Attached to the offices and library at 6, Queen Square, Southampton Row, London, is a well appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience of psychic research.

Such a Society as The London Spiritualist Alliance is essential to every man and woman of to-day who has even the slightest inclination to increase his or her knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it behoves all who read this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

All communications should be addressed to the Secretary, 6, Queen Square, Southampton Row, W.C.1.

## EXPERIMENTS ON TABLE-TILTING.

C. E. B. (Colonel) suggests experiments in this simple and easily accessible phenomenon. May I suggest that to avoid all possibility of muscular action, conscious or unconscious, the contact with the sitters should be through water, perhaps preferably salt water. The contact which seems needful when psychic power is weak could be secured by the experimenters dipping their fingers in bowls of water placed on the table and the results noted in respect of the force exerted, or, which is much more important, as to getting answers to intelligent questions. A series of experiments could easily be devised to determine (1) whether the psychic power of ordinary persons can operate through fluid contact; (2) whether rapping can be so conducted; (3) whether answers can be given in this way to questions of which the answer is (a) known; (b) unknown, but verifiable. In any case unconscious muscular action would be eliminated by the same means which Sir William Crookes so successfully employed.

S. DE B.

## RELIGION AND SCIENCE.

## THE VIEWS OF SIR OLIVER LODGE.

It seems appropriate just now to recall some statements made in an article by Sir Oliver Lodge in the "Guardian" some four years ago, from which we quote:—

"The real and permanent contention of science was not adhesion to or rejection of any specific dogma, but that she must have a free hand to explore Nature to the utmost of her power, to state results without fear of consequences and without favour, or any consideration for either orthodoxy or heterodoxy. Though not always clearly expressed by the camp followers of science it is her contention to-day.

"If men are more than bodies, and if memory, affection, and character survive bodily death—as I and many others know they do—and if telepathy or psychic communications by other than bodily organs is a fact, then the gate is opened to a region not exactly beyond the material, but co-existent and continually inter-acting with it, and from this perception consequences will follow, the fullness of which we cannot yet realise.

"Materialists will say that this opens the door to superstition. Very likely that is one of the dangers to be reckoned with and guarded against, but it also opens the door to a religion acceptable to the intellect as well as to the emotions, a religion not purely subjective and not solely spiritual, but intercalated with life more closely, more widely, more comprehensively than any except the very greatest teachers of old time have surmised. With me and with many this result of careful enquiry into facts is not a matter of faith only, but of experience, and it seems to me to represent the present outcome of what has now been going on for two generations—namely, the free and healthy interaction, and, on the whole, friendly discussion between religion and science."

## TO-MORROW'S SOCIETY MEETINGS

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. Ella.

Peckham.—Lausanne-road.—7, Mrs. M. E. Orłowski. Thursday, 8.15, Mrs. Mary Gordon.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. North.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Wallace.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Miss Violet Burton, address and clairvoyance.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mr. T. W. Ella. Wednesday, 7.30, Mrs. M. Crowder.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3 and 7, L.L.D.C. Thursday, 8, Mrs. Bloodworth. Wednesday, 8, at Co-op. Institute, Parsons Hill, Mr. Horace Leaf. Admission free; reserved seats, 1/-; hymn sheets provided.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11 and 7, Mrs. A. Boddington. Wednesday, at 8, Dr. Ellis T. Powell on "The Early Christian Spiritualists." Healing meeting every Friday at 8; Lyceum every Sunday at 3.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Cannock; 3, Lyceum. Wednesday, 8, Mrs. Curry.

ERRATUM.—In last week's report of Dr. Powell's address at the Mansion House (page 378) the name of Cardinal Vaughan appeared by a slip of the pen. It should have been Cardinal Bourne.

MR. A. GARFIELD HARRISON recently concluded an instructive series of lectures to the members of the Bradford Psychic and Occult Association.

MISS LIND-AY-HAGBERY delivered two addresses at Glasgow on Sunday last, under the auspices of the Glasgow Association of Spiritualists. Her remarks were followed with the keenest interest by large and enthusiastic audiences.

NORTH LONDON SOCIETY.—The first propaganda meeting of this energetic society was held on Sunday evening last in the Assembly Hall, Prince of Wales' Baths, Kentish Town, the president, Mr. E. J. Pulham, presiding. Before a very large audience Dr. W. J. Vanstone lectured on "The Scientific and Practical Value of Spiritualism," and his able address was listened to with closest attention. Clairvoyant descriptions were given by Mr. A. Punter. Miss Alice Wilcox sang and Miss Vandanbusche played a violin solo. Mr. C. Drinkwater presided at the piano. Many strangers were present and the meeting is expected to have good results.



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**On the Threshold of the Unseen.** An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

**Man is a Spirit.** A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 6s. 6d.

**Spiritualism: Its History, Phenomena and Doctrines.** By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s. 3d.

**Psychical Investigations.** Some Personally Observed Proofs of Survival. By J. Arthur Hill. Cloth, 233 pages, 9/3.

**The Harmonial Philosophy.** A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth 424 pages, 11s. 3d.

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During his City career Dr. Powell enjoyed the friendship of many of the most distinguished business men, lawyers and publicists of the day. He may be said to have studied life under the guidance of such tutors as Sir George Lewis (the most famous solicitor of our time), Sir Edward Holden, and Sir William Capel Slaughter. He is acknowledged a foremost authority on all the great financial and economic questions that confront us. His "Evolution of the Money Market" is now the standard work on that subject. His "Practical Affairs of Life" has had a reception equal to that accorded to the late Samuel Smiles's "Self-Help."

In academic distinction he is a D.Sc. of London University, as well as an Honours Graduate in Law, and a member of the Bar. He was the only man of his year to take two London degrees (LL.B. and B.Sc.) simultaneously. In his profession he is a Fellow of the Institute of Journalists, and was one of the London Delegates to the recent Imperial Press Conference at Ottawa, under the chairmanship of Lord Burnham. He was for six years a member of the Council of the Royal Colonial Institute, whose members he has



Dr. Ellis Powell, D.Sc. (Lond.),  
LL.B., B.Sc.

frequently addressed under the chairmanship of men like Lord Strathcona and the late Lord Charles Beresford. In fact, Dr. Powell has touched the intellectual interests of the hour at almost every point. He was, for instance, Pitman's expert witness in relation to their own system of shorthand, at the trial of Dutton v. Pitman before Mr. Justice Darling.

Twenty years ago Dr. Powell commenced the study of Spiritualism. During that period he has witnessed examples of all its varied phenomena, and has been in intimate personal contact with all the leaders of the movement. He claims to have enjoyed personal experiences of the most vivid and convincing character, which he recounts. As a Churchman (one of the officials of the famous church of St. Jude-on-the-Hill, Hampstead Garden Suburb, where the Rev. B.G. Bourchier is Vicar) he has realised for many years that Spiritualism was destined to revitalize Christianity at the present crisis of its history. He maintains that it offers scientific confirmation of such central facts as the Transfiguration, the Resurrection, and the Sacraments, thus reinforcing the ancient faith by means of the new science. By throwing aside the veil of translation, and searching in the Greek original of the New Testament, Dr. Powell has brought to light many discoveries of surpassing beauty and interest, which confirm Spiritualistic teaching, which deepen the claims of Christianity upon the modern intellect, and have comforted tens of thousands of desolated hearts.

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SOME REMARKABLE SPIRIT PHOTOGRAPHS.

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DEC 21 19

Mexican Dr

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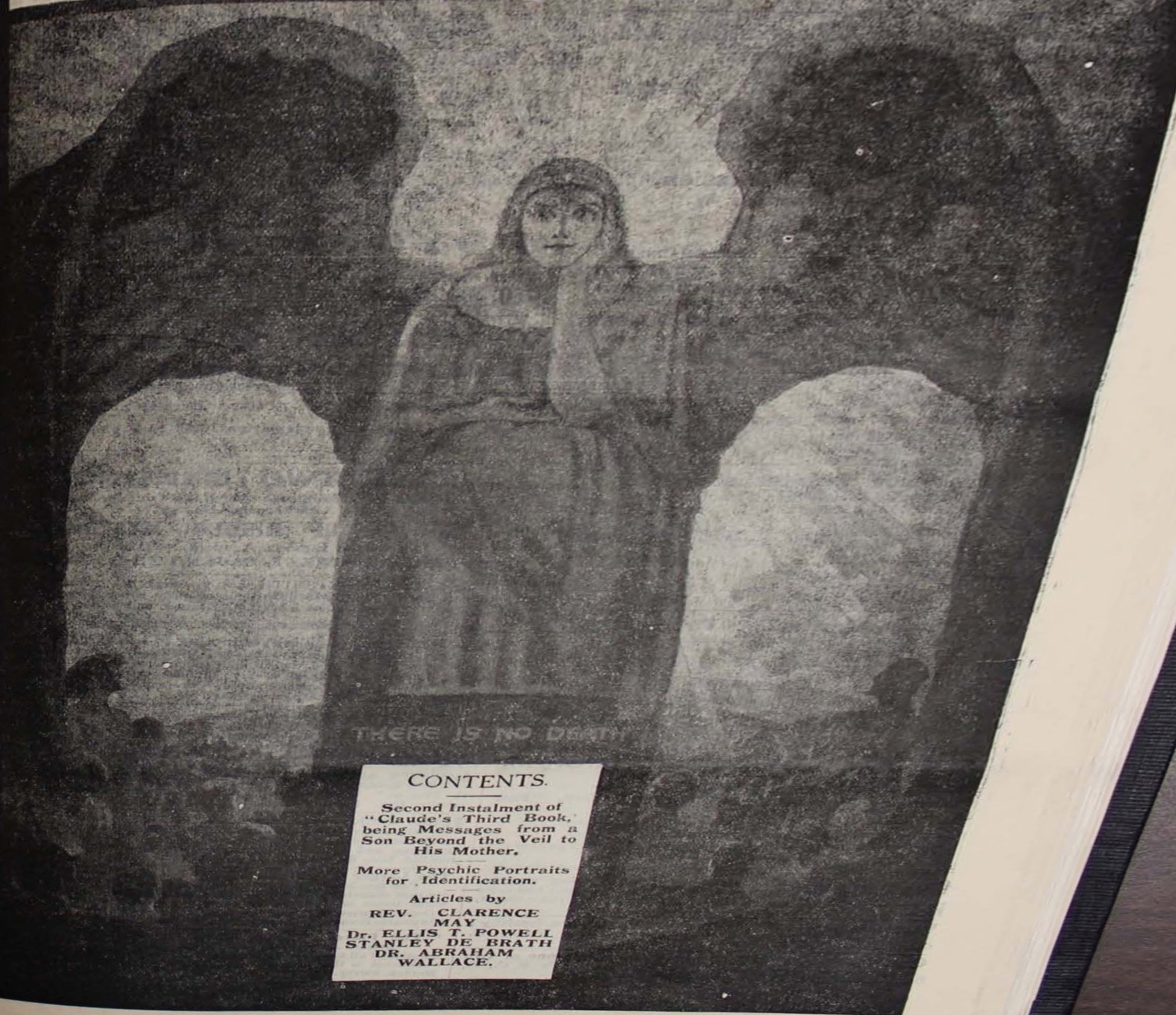
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THERE IS NO DEATH

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No. 2,081.—Vol. XI. [Registered as] SATURDAY, NOVEMBER 27, 1920. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Referring to Mr. Edison's reported intention to produce a machine that shall be sensitive to spirit agency, E. C., a practical scientific worker who is also a Spiritualist, writes:—

If I am not mistaken the most sensitive instrument known to scientists is a good electroscope. In Dr. Crawford's book will be found an account of experiments made with an electroscope, and the positive result obtained. I would like to be informed, however, how anyone can tell whether or not any given instrument will be sensitive to the spirit world. The whole utility of a sensitive instrument very often depends on it being only affected by the particular force under consideration. If I wanted to find magnetic north the cheapest compass would be of more service than say a Beckmann thermometer. Edison's apparatus may be capable of registering single electrons, but that would be no guarantee that it was suitable for psychic purposes.

Turning to a more practical method of investigation our correspondent continues:—

When carrying out some sances some years ago, our stout wooden table, strengthened with angle irons, and weighing 75 lbs., was more often than not pulled and broken into pieces in the course of each sance, and that without contact with the sitters. What, then, is the use of bothering about supersensitiveness to the apparatus used? What most of us really want in the way of communicating devices is some method of obtaining messages quickly and accurately. The personal element must be ruled out entirely, which means that the message must be given in some unmistakable form and without contact or known physical assistance from the sitters. I have often thought that a very large typewriter would be suitable, as the operators seem to have some difficulty in making the psychic rods small enough to manage the ordinary size machine comfortably.

These are the views of an experienced investigator, and need no comment.

Mr. F. C. Constable, referring to Mr. F. Bligh Bond's article on "Survival of Personality" (p. 402), writes to point out that Mr. Bond's theory is closely akin to that offered by himself (Mr. Constable) in his published works. He quotes Mr. Bond's statement, "The intelligent principle simply withdraws its attention from the physical to enter fully into the region of its stored experience, and is able then to realise as a complete picture, all its past." Concerning this, Mr. Constable writes:—

Now, it is a commonplace that at the moment of near

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and Newsagents.

death by drowning all our past flashes before one in a moment of time. May it not be that this full memory is *always* in us, but that only at a moment when bodily functions are nearly in abeyance, we become aware of it? There is an undying flame of memory which, while embodied, we see only in a momentary flash. It is full embodiment which prevents us from realising its presence. When disembodied we become aware of it.

M. W. F. sends us a protest against some of the sentiments she reads in the Press concerning the dead—the great concourse of dead warriors in particular. She alludes to such phrases as "Sleep on, oh dead!" "In icy slumbers are they sleeping." And we fully concur with her remark that Spiritualism has a great work in front of it to combat such thoughts as these. It is perfectly true. We have to change the popular sentiment towards death and make it, as far as possible, reflect the facts. That the fictions have remained so long is to a large extent the result of conservatism—the mute, unthinking acquiescence in old ideas. It was natural enough that active thinkers, when they attacked the problem, should in the absence of evidence to the contrary have decided to take up the positive attitude, and assert dogmatically that the dead were extinct. That was definite enough, fallacious as the conclusion is now seen to be. It was amongst these positive thinkers that the evidences of Spiritualism have had most weight. Some of the most stalwart Spiritualists have come, not from the ranks of the religious world, but from "dry-as-dust materialism." They were thinkers, uncommitted to any hazy ideas or unreasoned forms of faith. They saw clearly that death is a biological, not a theological matter, and that, if there is life beyond, it must be something in the order of Nature. And they are now amongst us to proclaim the truth, and awaken the thought of the time to the reality.

"What man has done man can do," is a very old saying. We might add to it another statement: "What man has not yet done, man may do." We are living in times such as the world has never seen before, and are confronted with difficulties which seem unsurpassable except by the aid of a miracle. And "miracles do not happen." No, not if by "miracles" is meant supernatural interventions in the operation of universal laws. But of another kind of "miracle" we have frequent experience. It is a revelation of the extent to which (to employ the words of a spirit communication) "life is full of infinite possibilities." We are continually witnessing examples of men full of faith and courage setting out to perform impossible tasks—and achieving them. They have done, they are doing, and will continue to do things never before attempted. Their work witnesses to the power of the spiritual element in each of us which can perform "miracles" when we work not only for ourselves but for humanity, and in co-operation with the laws of the Universe. That is how we shall in the end ride surely and safely through the "sea of troubles" in which we are plunged to-day. Not courage alone, not action alone, but the blending of these with an unshakeable faith in the guiding Intelligence, and with minds in perfect harmony with it—these things will carry us through.



## ARMISTICE DAY AND AFTER.

### SOME SIGNIFICANT MESSAGES.

We have received from correspondents several messages obtained through psychical channels and purporting to come from soldiers "on the other side." We select the following because they ring true and contain elements of value. And we have confidence in the recipients, whose names and addresses we have.

The first is sent us by A. M., who tells us the message came on the morning of Armistice Day.

"A message from many here to many there. They throng about me as you write. You should have known it would be so. Everywhere they are pressing downward to get near to their friends on earth. Let them come. Hearts will remember as never before; and our hope is that their entire forgiveness and longing for the world's reconciliation may reach your hearts as never before. 'Patch up your old quarrels,' they say, 'and for God's sake don't think you are honouring us by starving kiddies and keeping whole peoples in want and misery. Trust God and follow His commands. Some of us died consciously to better England; all now want love and peace and the Kingdom of God to come on our dear old earth. From this side we see what the real fight was about—that truth and light and freedom and the will of God should prevail, never to be shut out any more. But you are so busy filling up the windows our sacrifice opened. Stop it! stop it! in Heaven's name! You are shutting out the light with our cast-off garments, and it breaks our hearts. O dear people, if we thought we were going out to fight for commerce and money gain and topdog-ism, we know now—we knew really when once out of it—that the fight wasn't that way at all. We were just making a great push to set the brotherhood of man on its feet, to let the Fatherhood of God be known. Christ came to show that. Get back to Christ and go forward with Him. It is awful to feel that some people can hear the kiddies' cry and think we would have it so. We never did at the front—we can't bear it now. We are working so hard that when Christmas comes this year it may be a real Christmas, Goodwill to men; goodwill at home and abroad; no place on the earth shut out from goodwill in so far as our people can carry it there. We want you to let us come to-day; do you mind? Will you open your hearts to such an extent that any and all may come, not only your own dear ones? We just want to come and press around our people so that they must know we are here, alive and keen and loving them just as much as ever, and just longing for them to face up squarely and see this reconstruction through. Build up! Build up houses and homes and friendships and broken peoples; make a highway up and down which all who have love in their hearts can travel and bring goodwill to men. I tell you if it rested with us, the world would be flooded with goodwill—Germany, too. And if you can let us through we'll do our best. This isn't the time for theories and speculations about our side; but for real carrying out of God's will, of Christ's life on your side. We'll give all the help we can if you will let us. Thank you.'"

Another correspondent, G. T. T., sends us the following record of a conversation with a soldier son. The sentences in italics are the questions put by G. T. T.

Where were you yesterday? With you, and in town.

A great day? Yes.

Pleased you? Yes, very much, Mother. For some time we have wondered if things were at all appreciated.

The Archbishop of York, I see, wondered if unknown soldier knew of his re-interment? Yes, of course.

Was the man present? I don't know. There were more from this side than bodily. We could not distinguish any more than you could have.

There would be rejoicing? Yes, we met a few of the boys we did not know had come. E. (his brother) attracted some attention. B. (the third brother) cannot understand why.

By his brilliancy? Yes, from boys on our side, and sometimes we felt certain that he was seen materially. Some of the women, I am sure, saw him, by their expression.

Clairvoyant? Yes, but one said, "I saw a fair, beautiful soldier, but it must be imagination," but this was as it passed.

## Difficulty of Picturing the Spheres:

From Zabbiel.

THERE are mansions here which sparkle with light in every stone and send forth radiance over the country round to a great distance by reason of the high purity in love of those who dwell in them.

Will you describe such a residence as this, and those who live in it? It would help more than this general description, I think.

It is not easy; as you will know one day. And if I accede to your request you will understand the result will not be true to fact, inasmuch as it will be inadequate. Nevertheless, I will do as you desire. What residence particularly would you wish me to describe?

Tell me your own, please.

In the Tenth Sphere are conditions which do not obtain in those of lower degree, least of all in your own sphere of earth.

If it were possible that I should take you now into that sphere you would not see anything at all, because your condition is not yet fitted to it. What you would see would be a mist of light, more or less intense according to what region of that sphere you were in.

In the lower spheres you would see more, but not all, and what you were able to see you would not understand in every part.

Suppose you take a fish out of the water and put him in a globe and take him through a town.

How much, think you, would he firstly see, and secondly understand? I think he would see some few inches beyond the circumference of his habitat the water, which is his natural environment. Put your face where he can see you, and then your hand instead. What would he know of these things?

So would you be in these spheres: and only by training would you be able to energise and use your faculties therein with ease and profit.

Now, further, how would you, in the language of the fishes, describe to them the Abbey of Westminster, or even your own village church?

If that fish were to make known to you how unreasonable you were when you told him you were hindered by his own limitations—or if he told you that he did not believe there was such a place as the church or abbey, which you named but could not describe to him—how would you convince him that the unreason was of his own, and not of your making?

From the Vale Owen Script,  
Weekly Dispatch, April 18th, 1920.

\*. The Messages from Zabbiel are now published in the Vale Owen Series, Book II., "The Highlands of Heaven." Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2, and can be obtained at all bookshops and bookstalls.

## PRAYER.

A missionary, writing home from Papua, the scene of James Chalmers' noble and enduring work, gives eloquent utterance to his conviction regarding the power of sincere prayer, strongly and understandingly directed to the greatest of all ends, the spiritual upliftment of the race:

"Your prayers can reach us, leaping across the oceans and searching us out in the loneliest places. Your prayers can nerve us to fresh endeavour when our best hopes seem falling into ruin, or when sickness or monotony, or the indifference of those we seek to help is robbing us of vision; but prayer to do this must be based on understanding, and there is work before you and hours of study and thought, as well as times of waiting upon God.

"Yet that work is no dull task; it is a privilege the greatness of which will grow upon you the more you give yourself to it.

The world is before you. If your prayer is to have power, it is for you to give time to the study of the great movements of humanity. And with all this you must learn how all the peoples of the world are bound together, rejoice and suffer as one, and of how, in spite of all our national divisions and antipathies, we are just one great humanity.

"Here is your opportunity and your privilege."

## RENUNCIATION.

Only in a consciousness of the higher life are we able to discard the lower life; for consciousness is the realisation of being. Spiritual recognition takes justice, beauty, love, all that is cleanly of body, morals, intellect and soul, for its mark, refusing or forgetting to heed the coarser realities at its feet. To so recognise spiritually, with the earnest and clinging desire to represent—to be—the good for good's sake, requires a higher mode of life than many of us reach without effort. All sense of outrage, all feeling of injury for past wrong-doing, all harbouring of concealed but corrosive bitterness, all that has a tendency to harden in indifference or dislike rather than to soften with love and justice, must be cast out and torn asunder.

HELEN WILMANS.

## REVELATION CONTINUOUS.

Slowly the Bible of the race is writ,  
And not on paper leaves nor leaves of stone;  
Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan.  
While swings the sea, while mists the mountains shroud,  
While thunder's surges burst on cliffs of cloud,  
Still at the prophet's feet the nations sit.

—JAMES RUSSELL LOWELL.



# CLAUDE'S THIRD BOOK.

Being Further Messages Recently Received  
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.



CLAUDE KELWAY-BAMBER.  
Pilot R.A.F.  
Fell in the Great War, 1915.

life, which, as seen by an ardent young spirit on the other side of the veil, is of a very lofty and inspiring character.

We gave last week the Preface by Mrs. Kelway-Bamber to the volume of messages received from her son Claude, and this week we begin the messages themselves. The wide interest excited by "Claude's Book" and "Claude's Second Book" will be undoubtedly increased and strengthened by this third series of messages, which in the opinion of some competent judges surpass in value all those previously published. It will be seen from the opening words of the first chapter that the title of that chapter—"The Ethics of Claude"—is also the subsidiary title of the whole book and gives in some measure a key to the character of its contents. These embody a philosophy of the meaning, the beauty and the purpose of

## NOTE.

Though it is quite complete in itself, and more advanced, this is practically a continuation of Claude's former books. For the information of those who have not read them it is necessary to explain briefly that Claude, my son, was an Airman (aged 20) who was killed in the Great War fighting in mid-air on 11th November, 1915.

He has been in constant communication with me practically ever since. Many of these communications I have received myself directly from him (through inspirational writing), others through the mediumship of Mrs. Osborne Leonard, to whom I am greatly indebted and very grateful. In either case I have merely acted as his amanuensis. I frequently receive "tests" from him of various kinds, but these, being of a private and personal nature, are not of public interest. I have, therefore, selected for publication only those "talks" which deal with matters of general interest.

L. KELWAY-BAMBER.

## I.—THE ETHICS OF CLAUDE.

We will call this book "The Ethics of Claude." I have told you in the otherst of my experiences in this life and something of what I have learnt in it, and this one shall be of my deductions through those experiences and that knowledge.

I would not go back now to five years ago for anything, for I have grown so much, mentally and spiritually, since then. I should feel like a bird in a cage in my limited physical body again; I might forget and enjoy it for a little while, and then—and then I should remember what I was missing, and should hate it; I should feel I had sold my birthright for a mess of pottage. You say, Mummy, sometimes I talk like a philosopher or a saint, and at others like Claude, the boy; well, that is quite true. In my own conditions now I learn from philosophers and saints; all knowledge is open to any of us who desire to learn without money and without price; the limitations are, as in your world, our own. All that has been—all that is—is known in the great universal consciousness that is God's mind. It is for us, and you, to draw upon it for all we desire of good. It is limitless, and the more we, and you, learn to use this source the easier it becomes. Our positions have been reversed; of old you protected, guided, trained me (or tried to!); now I feel, because I have gone on one step in advance of you, I can hold out my hand and help you over the rough, and broken, and difficult places in life's road.

You know, for you personally realise, that I am actually nearer to you than I ever was before; physical bodies are a barrier between souls, and people learn to understand, know and love each other better without them. When you are in a mortal body it is not easy to rise above its limitations, which are very real, for, while we must always remember that mind can and ought to govern matter, in our present stage of evolution it is difficult sometimes to put it into practice. The world won't have attained perfection in your generation, nor the next, nor in many after that, but the good will prevail in the end. People now are ploughing and sowing that others may reap, it is all

in the great scheme of things, and in the tale of days it is but a little while.

Man can only justify his existence by his use of life. I had to die to do the best work of which I was capable, and so justify mine. For millions of years "The Spirit of God moved upon the face of the waters" and out of darkness, and chaos, and through fire by slow degrees this world of light, and form, and order emerged. The Spirit of God is moving still, and through the darkness of discontent, the chaos of unrest, and the fire of War will be fashioned the light, and order, and form of a new and better age. Until men realise this, and prepare for a mental and spiritual, as well as a material reconstruction, there will be no true peace and no real progress.

## II.—THE MOUNT OF VISION.

From the great plain of the world whereon are built Earth's mighty cities, rises a long, rough road that leads up the surrounding mountain sides till it reaches the summit of the Mount of Vision. It has been called the "Road of Difficulty," for it is broken and steep, and strewn with boulders and chasms of prejudice, narrow-mindedness, unkindness, jealousy and many other evil things. The beginning of the ascent is crowded by a vast throng; the moving figures present a wonderful pageant, an ever-changing kaleidoscope of form and colour, for every nation, and every people, every age, and both sexes are represented in the motley crowd. Many start in orderly processions headed by banner-bearers and accompanied by bands of music; others in disorderly mobs, rough, undisciplined, unruly and noisy. Some travel in small groups, and a few, even at the start, set out alone. They all seek something—something they have missed in life, happiness, or content, or wisdom; many themselves know not what they seek, but they believe that the knowledge that transforms life is given to those who reach that mountain top. Each traveller pictures to himself the fulfilment of his dearest wish as the reward to be earned and so starts the pilgrimage full of hope.

As the people ascend, they become more and more conscious of the difficulties and the weariness of the way, and less and less sure if the reward is, after all, worth the pain and sacrifice necessary. The burdens of ignorance, fear, sensuality, and weakness they carry press upon them sorely, and so one by one they silently turn and go back to the cities of the plain. Only those who have courage, endurance, faith and imagination toil on, falling often, discouraged often, weary and footsore often, and, at last, very lonely, for on that pilgrimage no man may carry his brother, therefore those who remain to the end become scattered, for some, owing to their greater tenacity and strength in overcoming obstacles, travel faster than others.

Unseen companions move beside the mortal pilgrims in that wonderful pageant, helping, guiding, strengthening, admonishing. At first the travellers are unaware of this companionship, but, in time, as they surmount and overcome the various difficulties, they grow stronger and their vision clearer, and they become receptive and understanding of the influences about them; for in order to progress they have had by degrees to purify themselves by discarding the burdens of fear, ignorance, weakness and sensuality, with which they were laden at the start.

These spirit helpers present contrasts as great and as numerous as their charges. Beside a weary priest, old and poor, walks a radiant figure who whispers, "Be not weary in well-doing, be faithful, be strong even to the end, thy Master carried His cross on this road before thee. He awaits thee on the summit, good and faithful servant." A richly clad woman turns eyes full of anguish on the sombre grey figure at her side, "O, enemy Sorrow, hast thou come with thy flail to hurt me once again?" and the reply comes, "Nay, not thine enemy, but thy friend, for behold I carry no whip but a golden cord to pull thee upward."

For those who persevere to the end the Promised Land lies in view. From the mountain top they see God's beautiful land beyond, peopled by men as God meant them to be. The vision is worth all the pain, all the discomfort, all the loneliness, for those who once reach the summit have touched God. His touch transmutes life. He is very present on the Mount of Vision. There man learns of the majesty of God and the divinity of man. He realises truth that explains life's hardships and inequalities, and ever after always sees the spiritual working through rough materials to Divine ends. Through terrible conditions life still moves towards the light, moving ever in a cycle which, even though travelling downward at first, works back upward eventually to perfection—even to God Himself.

## III.—THE FATHERHOOD OF GOD AND MAN.

By the time they reach the Promised Land, beautiful as God made it, men will have become what God meant them

\* All rights reserved.

† "Claude's Book"; "Claude's Second Book."



to be—little Gods. To understand and realise the high standard which they are intended to attain, we must go back to the beginning of life, which is Spirit, to the Divine Source, to God Himself.

I told you God was a great force, which in order to visualise we will say represents His body, also a great mind which is Divine Law controlling all creation, the two permeated by Divine love. In the body, mind, and heart of physical man are reproduced these attributes of God. As a woman's blood flows through the body of her child, so the God Force flows perpetually through and is the actual source of man's life. This is not a myth, nor a fairy tale, nor a theory, but an actual practical fact.

Man can learn to draw upon this, the God Force, for all he desires of health, and strength, and power and vitality; he can indeed become super-man if he will only believe and utilize his prerogative. Many have learnt to tap this source unconsciously, and are in consequence those who stand out among their fellow mortals. Even this, like every other God-given privilege, can be abused, and when man learns to draw this power he must use it aright, and always and only for pure, good motives, otherwise he is the worse for its possession eventually, for the higher he climbs the greater his fall.

Nothing lasts that does not come from, and is not supported by, spirit, for that is the only changeless, stable thing in an ever-changing world. Nature is the expression of God in detail—so though you cannot see spirit you can see the manifestation of it in all that is good and beautiful. Nothing of the spirit is ugly. Spirit is always perfect and God meant men to have beautiful, natural, healthy minds and bodies to be worthy of it.

From God we inherit only pure spirit—this is the endowment of the Fatherhood of God. The evils of the flesh, such as ugliness, deformity, ill-health, weakness are caused by man-made conditions, or are an inheritance from earthly ancestors—this is the endowment of the Fatherhood of man. This shows how necessary, how vitally important it is for us to raise and purify our generation in order that successive ones may not inherit ugliness from us, and may not suffer for our sins, our failings, our weaknesses, our sloth. God's laws are immutable, and if we break them the results are not commuted by miracle nor vicarious sacrifice. The results must work themselves out.

The spirits that come to inhabit these handicapped bodies are those that require the discipline they will get through these particular conditions. When all the bodies are beautiful we shall not require this discipline, for the same evil conditions that are creating unhealthy bodies for the future are rearing unhappy, unprogressed spirits to inhabit those bodies. When there are no evil conditions for unhealthy bodies there will be none for unhappy spirits. The healthier the flesh we bequeath to the future generations the more beautiful the spirits that will come to inhabit it.

God has given man a certain power to reproduce his kind by creating the physical body. He gave him also the power automatically to draw a spirit to occupy the body, otherwise people would have been merely animated lumps of flesh. He meant man, therefore, to use this power for the best and highest purpose. He meant marriage to be a sacrament—a true union of souls and ideals.

You can imagine that children born under these conditions would be of the highest type. It would be better if people thought more of what mankind might become in the future instead of perpetually of their origin in the past. This does not much matter after all, for it is only possible at best to trace the record of the physical body—not the life source of man—for that is spirit. Instead of looking back to the monkey continually, look forward to God. Progression not retrogression is what we need; say, rather, "What can we become?" not "What have we been?" People forget the heights while grovelling in the valleys.

When mankind realises this truth and so lives aright there will be no trouble with our mortal bodies. Drugs, operations, and all stupid ways of curing evil by evil will be things of the past; they will not be needed. Even death itself will mean only the spiritual release of the older ones, a painless passing for those whose work in this stage is done, not as is so often the case now, a dreaded episode ending a period of great suffering. Man will learn to heal by Divine principle, for he will study psychic and spiritual law. He will then realise his duty to his brother man, and in honouring him will do his duty to himself and to his Father-God.

#### IV.—THREE STAGES OF CONSCIOUSNESS.

I have told you before\* of the three stages of consciousness—physical, mental, and spiritual—through which man has to progress. He must learn to draw the higher down to the lower, for it is impossible to lift the physical as it is localised and bound to earth. On this account when you travel in spirit you temporarily leave your body; when you die you leave it permanently. You have to draw the spiritual consciousness down through the mental till it penetrates and permeates the physical so that this becomes purified and under the control of the higher states; it is then easy for the spirit to operate on the body.

When a man lives purely in the senses he creates the

lowest form of thought, but it is more dangerous when a man combines the use of the mental and physical without being at all spiritual. He has something to fight through then, for he has strong thought currents at his command, and with this combination is likely to use everything weaker for his own advantage, to have no regard for the rights of others, no compassion, and is capable of inflicting great suffering directly and indirectly through his callous disregard for the weak. (Apropos of this, cruelty to animals is one of the sins that causes the sinner most subsequent unhappiness, for in that case man is taking advantage of his God-given prerogative of intelligent strength to torture creatures more helpless than himself; it is a contemptible sin).

While on earth you are on the physical or conscious plane; therefore, to do you any good, all effort must be conscious; no amount of subconscious action—like travelling in the astral, seeing visions, etc., is going to help you in the least unless it is combined with conscious effort in the normal conscious state of your everyday life. Occultists who confine their only real effort to experiences of temples, celestial music, etc., make me tired; better to have no wonderful visions if they are not to be transmuted to practical and good ends. The right thing to do is to strive consciously to bring something useful, helpful, and good through to the waking state which will give comfort, strength, or hope to a fellow-creature.

Some of these people speak of ordinary spirit communications as being on a "low level," "on the astral plane," and so on. It is better to bring some practical truth through this way, which will be helpful in a material world, than these vague visions which may be interesting to the beholders but are not convincing to others. I call these people spiritual drug-takers, for you can get this sort of effect while under the influence of opium (even half a bottle of whisky may do it!).

Please understand I am not trying to belittle genuine visions sent to those who give a good deal of their time to practical good work; in this case these are the outcome of that good work.

As long as you are in the physical or conscious world you are meant to use conscious effort, and when you do this you attract sub-conscious and spiritual help; but you will not get this spiritual help unless you have registered some conscious effort mentally—as you do, for instance, when you do something only because you know it is right and good. As you have registered the effort for good it is a conscious advance toward the spiritual, and you have drawn toward you a beautiful condition.

There is nothing despicable about men's bodies nor anything natural in the material world (except where men have made them so by their own actions); you are meant to use them, and value them, and develop them in every way. You cannot "skip" this stage. It would be like omitting the span of a bridge; the whole must be strong and firm as you pass over it.

So when people are "too spiritual" to have common-sense you will know the mental span of the bridge that connects their physical and spiritual consciousness is very weak, like a spider's web instead of a steel girder! Men are intended to use their reason to find out why a thing is right or wrong, to make a conscious effort of the mind to do what is right, to conquer wayward impulses and bodily imperfections. The oftener they do this the stronger their mental control becomes. Each time they honestly try they are putting a rivet in the bridge that leads to their perfect evolution.

(To be continued.)

#### OTHER WORLDS THAN OURS.

If this poor "wandering little star"  
Holds so much beauty, so much bliss,  
What unimagined splendours are  
In other, happier worlds than this!  
If seas are blue, and sunsets red,  
And towering mountains capped with snow,  
And continents with corn are spread,  
And spacious rivers leap and flow,  
What scenes the enraptured eyes may trace,  
Undazzled at the depth of noon,  
On continents that spin through space—  
"East of the sun, west of the moon."  
If human lips are heavenly sweet,  
And human eyes so softly glow,  
And human forms, from head to feet,  
Are fire, and ivory, and snow,  
What skies may shine, what flowers may bloom,  
What radiant souls may walk above,  
Where beauty has survived the tomb  
And life is everlasting love.

ARTHUR BENNETT (Warrington).

THE TEACHINGS OF PRENTICE MULFORD.—A dainty little volume, embodying some of the fruits of Prentice Mulford's wisdom, is issued under the title, "Spiritual Gifts" (G. Bell and Sons, Ltd., 2/- net). It is admirably suited for a gift book. The author's message is one of healthy optimism, with a strong insistence on the effects of right thinking, and not without a spiritual note.

\* Claude's Second Book.



# WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

5.—By the REV. CLARENCE MAY (of St. Thomas's, Regent Street).

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

*"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."*



REV. CLARENCE MAY  
(St. Thomas's, Regent St.)

At the Church Congress held in the latter part of October at Southend, an extremely reactionary paper was read by Miss Lily Dougall. The attitude which she would have the Church take towards Spiritualism can be grasped in a flash from her concluding sentences.

"We have by faith in Christ," she said, "spiritual communion with departed souls. The phenomena of Spiritualism afforded no evidence of such communion. The hypotheses of thought-transference or telepathy and auto-suggestion suffice to explain so many of the so-called 'marvels' of Spiritualism that it is at present a reasonable presumption that they will all ultimately be thus explained."

In other words, Miss Dougall tells Spiritualists, "We have all you can give us and more, and we hope to discredit your 'marvels' by a newly discovered science." It is only fair to say that the other three speakers—the Rev. Harold Anson, the Rev. M. A. Bayfield and Sir William Barrett—adopted a far more reasonable and enquiring attitude, and on this account their expression of opinion at the Congress may be regarded as a step in the right direction.

So far was their interpretation of Spiritualism different from that of Miss Dougall that all three of them went so far as to affirm that by incontestable cases the fact of psychic phenomena had been established, and this fact alone had re-established a belief in the survival after death which a base materialism had done much to kill.

Yet the *a priori* attitude of Miss Dougall is representative of a very large section of uninformed Churchmen who, with ill-concealed joy, welcome any theory so long as it casts a doubt on the scientific proof of survival after death.

This section sets out on its enquiry with the extraordinary supposition that at all costs Spiritualism must be explained away, and never must we admit that it can add one "iota" to the "faith once delivered to the Saints." Now, in every other branch of the faith it is readily admitted that doctrine should be restated and amplified according to the need and the knowledge of each succeeding generation. For what other reason do large volumes appear on such subjects as "The Atonement," "The Eucharist," and "The True Meaning of Prayer"? We may well ask why should the doctrine of the future life be accepted as the one subject on which the final word has been spoken?

It is to the reactionaries we address ourselves, for a Church, like an army, cannot move faster than its slowest soldiers. It is useless to rejoice over the conferences at Lambeth and Southend—remembering only the growing sympathy in the ranks of the clergy, and forgetting the dead dull weight of unenlightened opposition in a large section of the laity. Let such as these remember that the Church's teaching on the future life has undergone a strange metamorphosis in the last century. The feeling of the human heart for truth first rebelled against the senseless horrors of hell, and then realised the futile unattractiveness of a heaven of ceaseless praise.

In their doubts and misgivings, men lost their faith and turned to materialism; hence the rapid rise of Atheism in the latter part of the eighteenth century.

Other brave souls clung to the old faith in the Eternal Life, but in the quietude of their hearts fashioned out a creed more compatible with reason.

Is it not a remarkable fact that just at the very period when the purer Faith was crumbling, there comes the first faint whisper of Modern Spiritualism, which speedily grows into a mighty chorus proclaiming to the world, "There are no dead"?

But not only was Spiritualism a splendid bulwark against growing materialism, but to those who had wit enough to see it, it gave the explanation of a life to come which many had been struggling towards, and some had

found. No longer did mourners see the soul of their dear one disappear into a dark tunnel, like a beautiful butterfly, fluttering out of the sunshine. No longer did they hope against hope that sometime, somewhere, and somehow this purposeless thing would find its way through to the sunshine at the other end. Now they saw life in a different light like an express train bent on reaching its journey's end, which, though the tunnel may close round it for a moment, is certain to come through the other side because of the purpose with which it goes forward. Now, this is the point above all others that gladdens the human heart; it is the same train that comes through, and it comes out into a country which at first is very like the country it has left. It is only in the course of time that it passes to another country, and then the scenery changes. The joy of this assurance has enabled many a heart to say, "It is my loved one who is on the other side, not an angel whom I cannot understand or a saint purified beyond recognition, but just he himself, with all his faults and limitations, with all his little ways and touches of humour, with all his undeveloped but glorious humanity, which made him what he was to me."

This great discovery is not antagonistic to the Christian faith, but a much needed amplification and explanation.

To know that our departed friends are just themselves, to know that continuity has never been broken, to know that development is just as natural and as regular as is the gradual development here from childhood to manhood—all these are clear gains to the Christian faith.

Such knowledge could only have come to us experimentally through the painstaking examination of psychical research. The ever-increasing debt which the Church owes to Spiritualism was admirably voiced by Sir William Barrett quite recently, when he said, "When the results of psychical research are further established and generally accepted, as doubtless they will be in the course of time, the materialistic philosophy and mechanistic view of life will have received a fatal blow. The soul and the spiritual world which had gone out of fashion and been ignored by science will resume their high position and become a dominant matter of serious thought."

It would be folly to ask of any to admit in the name of truth, claims they have not had the opportunity to examine. But in the name of truth we may well ask all leaders of religion and their followers to admit at once that if only these claims could be established, a crushing blow would be dealt to materialism, and a new interest awakened in the life of the soul. This would at least secure a right mental attitude in which to approach the subject.

The spiritual force of Spiritualism may be best gathered from the fact that atheistic forces in any country come forward in surprising numbers to deny, scoff at, and confute it.

If the Church denies it also she will find herself in strange company. We have so far regarded the one fact of survival, because it is the crucial point for Spiritualism and Christianity alike. Let human survival once be accepted as an established scientific fact and then the very means by which that fact is established will carry Christianity further.

The process of materialisation by which a spirit assumes bodily form may well suggest what happened when St. Paul went down from Jerusalem to Damascus; the levitation of a body from the ground by psychic force may suggest what happened when Christ took his last farewell of his followers.

Miracles do not cease to be miracles because we understand them, and they certainly do not lose their spiritual meaning because we are beginning to know something of that higher natural order by which they are produced.

The heart throb felt by all who paid their last respects to the "Unknown Warrior" who passed through our midst; the great hush which fell upon our City as we remembered our gallant dead; these outward and visible signs bear witness to an inward and spiritual fact, that the souls of the living are stirred by the souls of the departed.

Some have said that the Church is faltering as one fearing to believe the proof of her own faith, but let us not attribute base motives where nobler ones will suffice. Let us rather believe that she staggers as one blinded by a sudden light, and that if we could but catch the inmost whisper of her heart she would be saying, "It is all too good to be true."



# SPIRITUALISM AND SOCIAL RECONSTRUCTION.

## REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).

(Continued from page 398.)



ELLIS T. POWELL,  
LL.B., D.Sc.  
Author of several works  
on Psychic Science.

We have now reached the stage when we may ask ourselves what prospect there is, apart from psychical research, of any upliftment or ennobling of the ideals of our political life. At this point one cannot avoid expressing opinions of the current political outlook. Therefore I should like to say that I belong to no political party, entertain no political ambitions, and am actuated solely by a desire to serve my fellow men. Adopting that point of view, and looking round, it would be difficult to imagine a more sordid or revolting spectacle than is presented by the English political system at the present time. It has fallen wholly under the control of a congeries of schemers, not one of whom is in the least concerned for the advancement of his fellow countrymen. The problems of

the day are never considered in that light at all. With every politician, from Cabinet Minister to Bolshevik, the sole touchstone of every question is—How can I exploit it for my political advantage, so as to keep myself in office, or push myself into the Cabinet, or push someone else out, or make my seat safe? Of the type of man who will enunciate a policy because it will uplift a nation, and who will expound and promote it without regard to his own personal interests, we do not possess a single specimen. There is none that doeth good for the sake of good; no, not one.

### OUR FARCICAL HOUSE OF COMMONS.

The House of Commons has reached the lowest stage of degradation. It just registers to decrees of the Cabinet junta, no matter how contrary to the interests of the commonwealth. If there is any doubt about the attitude of the House of Commons, the Government "puts the whips on," and the obsequious M.P.'s, like a flock of sheep driven by a yapping cur, throng into the ministerial lobby. The country, I am glad to say, values the spectacle at precisely its true worth, and has the most whole hearted contempt for such a pitiful affair. If, when I am speaking on patriotic topics, I want to rouse an audience to white-hot enthusiasm, I denounce the neglect, the supineness, the inertness, of the whip-ridden House of Commons; and the hearers applaud passionately at the utterance of words which express their own distrust and dislike of this degenerate assembly.

### PEOPLE RIGHT, POLITICIANS USELESS.

But I must not pursue this topic further. It was necessary to allude to it in order to clinch the argument.

### DR. ELLIS POWELL IN THE "NATIONAL NEWS."

The second article of Dr. Powell's series in the "National News" deals with the question of controls, trance mediumship and the direct voice, and other matters, and gives some remarkably convincing experiences. The article is clearly and cogently written, and will tend to deepen the impression produced by the first article, of which in the present issue of the journal the Rev. F. B. Matthews, of Oakengates Vicarage, Salop, writes:—

"Thousands of your readers, as well as Dr. Powell's fellow-churchmen, will be grateful to him for the clear, sane, and yet modest way in which he reinstates, as he truly says, 'the Christian doctrine of Survival,' which has been dimmed by dogma and tradition. Nothing could be finer than citing St. Paul, for from him we have the exposition of the spirit body at death, both in I. Cor. xv. and II. Cor. v. 1. Dr. Powell might even have cited our Lord as a witness, for in St. Luke xvi. 19, facts—not a parable—are stated.

"Dr. Powell's description of 'How they crossed over' is a thrilling description of real facts which are slowly being realised by thinking people. I think—apart from technical explanation of spirit vibrations—that Dr. Powell's attitude

We must show the bad way, if only as the preliminary to offering a means of its avoidance. And the newer, nobler, more exalted path is surely that which the psychic researchers are following. They claim that man is made for a better fate than to be politically exploited all his life for the aggrandisement of a handful of conspiring politicians, ostensibly opponents, but "pals" behind the scenes. They know that the people, as a whole, loathe these treacheries. They find in the thronging myriads who seek to know something of the Spiritualist gospel, the nucleus of a great uprising which shall shatter the political humbugs of the day, and leave the field clean for honest men and honest causes.

### DEEPENING OF FAITH THE STIMULUS OF HOPE.

Is the harvest of reconstruction, inspired and uplifted by the results of psychic research, to be the crown of the gigantic effort, by us and our allies, in the cause of world-justice and world-righteousness? We have been tried, even as silver is tried, seven times in the fire; and we have stood the test. We have proved ourselves worthy of initiation into the deeper mysteries. The time is ripe for an advance along the whole line of civilisation, for reconstruction from top to bottom. Those who died to bring it about will help in its consummation. Humanity only waits the Pentecost that brings the authoritative command, and every analogy, every precedent, every anticipation, every achievement is pregnant with suggestion that it will not have to wait long.

Even the notes of enquiry (aye, even of restlessness, and resentment at the palpable injustice of the world), which are sounding all around us, seem to blend and harmonise with the psychic expectancy that thrills our spirits—the vigilance, the deepening sense of personal and social responsibility, the solemn recognition of some mighty finger writing our destiny upon a scroll already blazoned with the fiat of Eternal Law, and above all the realisation that a sacred fire which only flickered on our national altars six years ago is now bright with tongues of vigorous flame, a signal and a beacon to all mankind. How close is the analogy between the venturesome spirits of humanity, launching out into the great depths of unknown planes by means of hitherto almost untried faculties, and the searchlights of the ships belonging to the sleepless navy which were only lately guarding our shores from the last relics of savagery in Western Europe—

And in the land they watched so well  
Is there no silent ward to keep?  
An age is dying: and the bell  
Rings midnight on a vaster deep,  
But over all its waves once more  
The searchlights move from shore to shore.  
So shall a Power above the state,  
The unconquerable Power, return,  
The spirit fires that make her great  
Once more upon her altar burn,  
And she redeemed, and healed, and whole,  
Shall move towards the Eternal Goal.\*

\* The lines are part of a poem by Alfred Noyes, published in the "Times."

on this (no longer to be mysterious) question is a splendid vindication of the truth of survival after death as taught in the New Testament—re-echoing the old belief that 'they will go from strength to strength until they appear before God.'

### THE NEW "LIGHT"—SOME NOTES OF ADMIRATION.

Hearty congratulations on the new form of LIGHT.—W. H. EVANS.

I was very glad to see LIGHT in its new dress. It is splendid so far.—MRS. LOUISE BERKINS.

The new series of LIGHT is fine. It is worth 6d. a week, and I for one would gladly pay that rather than miss it.—J. BIRCH.

I hear from all quarters about the immense improvement in LIGHT.—DR. ELLIS T. POWELL.

Mrs. C. L. Gibson has called upon us to say farewell on her departure for Australia and Tasmania. The many friends she has made through her work in healing and other beneficent forms of activity will send her their good wishes.



# PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"  
"The Science of Peace," and other works.

*The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.*

## THE PROOFS OF SURVIVAL.



MR. STANLEY DE BRATH.

incarnate minds are often highly ingenious, e.g., Mrs. Tweedale's case (pp. 163-170) in "Man's Survival after Death"—a book which is an excellent summary of many kinds of evidence.

## THE CUMULATIVE EVIDENCES.

As each case is convincing only to the recipient, to others such evidences must necessarily be cumulative. An immense mass of post-mortem appearances has been collected, and many of them critically verified by the S.P.R.; a selection will be found in the book mentioned above, also in "Psychical Research for the Plain Man" (Kegan Paul); and another great collection has been made by Camille Flammarion in "L'Inconnu." I shall not attempt to summarise these, but will confine myself to two observations on the reasonableness pervading these manifestations. In the first place, as the soul (or dynamo-psychism) actually forms each cell in the human body and is resident in those cells, the surviving soul must necessarily be more or less a replica of the body which in earth-life represented it: and, secondly, the human mind being incapable of even imagining "the purely mental" apart from a representation in substance of some kind, however attenuated to our present senses, a spirit-body of some sort seems a necessity. It does, not, however, follow that such apparitions are always objective in the sense of being "ghosts." The old difficulty of "the clothes" also crops up here. But as images can be produced by unseen operators, as they certainly can be, both in the crystal and on the photographic plates; and as communications from the other side inform us that the pictorial objectification of thought is one means of impressing other minds, it is always possible that many of these apparitions may be wholly or partly of this nature. Such a possibility by no means eliminates the unseen personality, but indicates a probable mode of its action, especially when the appearance is to one person only. If the impression is produced on the brain it would naturally be referred by the percipient to his optic nerve, just as a twinge is referred to an amputated foot; though in some cases the objectivity is certainly real, as it is perceived by animals.

## ANY THEORY MUST COVER ALL CASES.

But a theory which accounts for only a small number of facts is valueless. The known facts include (a) recognised apparitions, especially to dying children; (b) recognised materialisations in presence of mediums; (c) recognised psychic portraits; (d) clairvoyant descriptions of spirits unknown to the medium but known to the sitter; (e) recognised handwriting and signatures either on the photographic plate or by automatic writing; and (f) messages conveying information unknown to the medium and sitter either consciously or subconsciously, e.g., such "book tests" as were given in *LIGHT* of May 22nd and June 26th, or the "Table Message" of October 23rd, all of this year. These latter are really conclusive. There are scores, even hundreds, of cases of each of the foregoing kinds. That they are not received as final is due to a curious disposition of the reluc-

tant mind, which pushes out each instance for some fancied imperfection, or imagined fraud, or supposed mal-observation. It does this in every case, thus leaving itself nothing on which to found an inference or a generalisation.

## LOSS OF EARTH-TRAITS.

If, however, we accept these cases, which are so numerous as to dispose of any but the spiritist solution, and consider carefully any of the higher types of communication such as "Spirit Teachings" or "Letters from the Other Side," we shall see that, evidence of personality once established, the communicating spirits turn from that personal aspect, but show a lively interest in that change of mentality which alone can solve "the riddle of the painful earth." They are little concerned with Christianity as a dogmatic system, but much with its essential spiritual content—and with the perception that nothing is to be hoped from any political or social movements unaccompanied by a change of heart—that same *metanoia* that means an opening consciousness to the things of the Spirit proclaimed by Jesus as the one necessary and sufficient condition for the establishment of the Kingdom of God on earth.

## THE EFFECT OF THE ABOLITION OF TIME.

This enlarged consciousness which feels and sees the Divine Power as Creative Spirit present in all things, and the one eternal aspect of the Absolute as Love, is manifest in all advanced communications. "God is Spirit," and "God is Love," are the two deepest sayings that we can at present comprehend; and the increased grasp of all that these sayings involve is one of the natural results of the abolition of Time (as we understand it) on the other side, and its replacement by permanent causal principles. Among all the various phrasings of intuitional insight, there are two concepts only that can be seen as eternal causes even here, i.e., to bear no relation to Time in the production of mental states and the physical consequences that flow from those states; they are Love and Goodness. Wherever these are, in any age of the world, in any nation or race, in any state of civilisation, they produce the same results of harmony and happiness, and the same essential insight into realities, however that insight may be expressed. And yet men will not see that this, and this only, can give peace to the world under every political or social system soever. And in the Beyond, where the old relativity of Matter, Time and Space is profoundly modified or (to our notions) quite swept away, these are precisely the two abiding characteristics of the evolving Self. These grow, and make dim that reflection of earth-life which is at first the only possible proof of survival.

Granted that personality is manifest, and even that in some cases it persists in quite a low form, it nevertheless tends to lose more and more of its earthly character, as those two leading qualities—Love and Goodness—bring it into closer relations of consciousness with the Eternal to which each self is linked by a kinship that nothing, unless, perhaps, a wilful and persistent choice of evil, can sever.

## THE ETERNAL LIFE OF JOHN SMITH.

This explains many things. John Smith, who spends his whole life in having and getting, and playing golf and bridge, and is quite satisfied and convinced that his consciousness is his Selfhood, naturally realises that permanence of his personality, as he knows it, is unthinkable. He has only to stand before a mirror and think what an eternity of that John Smith spent with other John Smiths, male and female, would be like, to disbelieve in survival altogether. But as he turns from the selfish desires of the body to wider interests in the betterment of the world, he develops new character and new relationships with his fellows; and if he rises above political theories to spiritual principles, he recognises their eternal and abiding truth; and for the first time, whether here or in the Beyond, he begins to be conscious that what he has called his personality is a "stream of consciousness" and is no more permanent than any of the phases it has passed through from youth to age, but that the Self came from God, and is eternally linked subconsciously to its Source, and returns to Him, not as "the dewdrop slips into the shining sea" and is lost, but by growing consciousness becomes aware that it is one of many harmonies in the eternal symphony which expresses the Evolution of the soul of Man.



## LIGHT,

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## THE "GHOST SLANDER SUIT."

(This is not an elegant title, but it is picturesque, so we adopt it.) The case only hovers on the borders of psychology. It is mainly concerned with etymology. It has its lessons, one of which relates to the reasonable use of words.

Let us take for an example the use of the word "vulgar." In olden days it was simply employed to denote matters relating to the nation or community (*vulgus*, the people). It carried no offensive imputation. See, for instance, the Prayer Book, which speaks of the "vulgar tongue." But to-day vulgar is invariably used in the sense of something gross, boorish, unmannerly. Like the word which occasioned the slander suit, its meaning has become distorted and contracted. It is foolish to ignore the common acceptance of a word in using it, whatever may have been its original meaning. In ancient days to "prevent" a man was to go in front of or anticipate him, and "let" was to hinder. The meanings of both terms have changed tremendously since then. To prevent is to stop or hinder, to let is to allow. It is only commonsense to use words in their generally accepted meaning. That is the first lesson.

Just as it is not wise to ignore facts in this instance, so it is equally unwise in the larger issue. An astronomer, for example, by some extraordinary chance, may discover that Mars is inhabited by intelligent beings—supermen with mysterious and incredible powers. Whether he is to recognise the fact, carry on investigations into it, and make his discovery known or to remain silent out of regard for the cold dignity of Astronomy is his business. If he adopts the first course he may be denounced by a certain order of minds for "vulgarity," "immorality," and so forth, as a man who degrades a noble science. Yet the accusations hurled at him would have nothing to do with the case. The whole question would really be whether what he had discovered was true or not. Was it a fact, *not* was it a "vulgar" fact, an "immoral" fact, an offensive or disquieting fact? And that is the second lesson.

The discussion on other points provides some little matter for interest and amusement. The Lord Chief Justice said that he did not understand the meaning of "discarnate entity." Had he forgotten the case of a limited liability company all the members of which were dead? Because lawyers tell us that in the eyes of the law a company when incorporated by law has an entity of its own which goes on living after all the persons connected with it are dead. That entity does not cease until the company is formally wound up. There, then, we have a "discarnate entity." Only an intellectual abstraction, of course, which the soul of a man is not.

There was a time, ere England's griefs began, when the Law, like Malvolio, was able to "think nobly of the soul." It recognised the human spirit. It was careful in arresting a man to make it clear that it seized only "the body of"—John Doe or Richard Roe. That form of words still obtains, we believe. And still, when Justice assumes the black cap, it commends the soul of the doomed malefactor to the mercy of Heaven. The soul is a "discarnate entity."

The newspaper comments on the case throw some sidelights on the mentality of the writers. There is a great deal of unconscious humour. We may take our

sprightly contemporary, the "Star"—companion of many years. The "Star" is delighted with the Lord Chief Justice's remark, "I do not understand you." That is the way to deal with Spiritualists! It intends to follow this august example, and next time the Spiritualist talks to the "Star" about "spirit hypothesis" or "ectoplasm," the "Star" will reply calmly, "I do not understand you." Why, this is noble. Let the "Star" admit that it does not understand, and then we shall be spared all the nonsense we have read in its pages when it has attempted to discourse on a matter which it was quite obvious it did not in the least understand. Now, we understand the "Star" very well indeed. That it does not understand us is perhaps a matter on which we may condole with it. But all the same, we like its frank acknowledgment. Not to understand a thing is quite pardonable. But to deny the existence of anything because you do not understand it—that is not exactly the "starry path to knowledge."

## THE LATE LORD GLENCONNER.

A TRIBUTE.

In expressing to the family of the late peer our sincere condolences, we wish to record our gratitude for and admiration of his courage and loyalty. Lord Glenconner took little public part in Psychical Research. He was far too busy a man. But having tested for himself the reality of its claims, he did not hesitate to make open avowal of his convictions, thereby setting a fine example to others of high standing who shared his views but hesitated to give them open expression. Lord Glenconner's testimony to the fact that there is scientific evidence for human survival of death naturally carried great weight as coming from a man of intellectual distinction, high character, and social standing. He might have remained silent, out of regard for the irrational prejudices which surround a subject still sadly misunderstood and maliciously misrepresented. But he spoke out without evasion or ambiguity, and the fact will stand to his honour here and hereafter.

## THE CRAWFORD FUND.

(FROM SIR WILLIAM BARRETT, F.R.S.)

To the Editor of LIGHT.

DEAR SIR,—Will you allow me to thank the many generous subscribers to the Fund raised on behalf of Mrs. Crawford and her family? The total sum subscribed and acknowledged in your columns to date is £268 12s., and this and any sums received later I will remit to Mrs. Crawford, so that the subscription list is now closed. There have been some, but not many, donations from the Irish friends of Dr. Crawford. If they have not sent their contribution elsewhere, perhaps they might like to take this opportunity of making up the total sum to the round figure of £300.—Yours truly,

W. F. BARRETT.

Longcross House, Chertsey,  
16th November, 1920.

P.S.—I would like to express my thanks to Mr. Howard Mundy, the Secretary of the London Spiritualist Alliance, for his kind assistance in the matter of relieving me of the clerical work of the treasurer.

## THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	268	12	0
F. McC. Stephenson	2	2	0
Commander Rashleigh, R.N.	1	1	0
A South African Sympathiser	1	0	0
	272	15	0

SELF-TRUST is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just, generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and a fortitude not to be wearied out.—R. W. EMERSON.



## FROM THE LIGHTHOUSE WINDOW.

Dr. Abraham Wallace, in the course of his address to the members of the London Spiritualist Alliance last week (reported elsewhere in this issue) gave a hint of a possible interesting announcement at a later date. Speaking of the reasons which took him to America, Dr. Wallace said, "I also intended to investigate a most important psychic matter, which when it develops will cause, I am sure, a tremendous interest not only in Spiritualistic circles, but in all classes of society; but I am not yet at liberty to disclose anything regarding it, recognising, like a true student of occultism, the necessity of keeping silent during its evolution."

The Guild of Spiritual Unity held its second meeting on Friday, November 19th, at the Holborn Restaurant when a number of prominent leaders of Spiritualism and Psychic Science were present. It was decided to set in operation arrangements for a big meeting to be held in London early in the coming year, to which clergymen of all denominations will be invited to hear an address on "What Spiritualism Can Teach the Churches." Details of this important gathering will be given in a later issue of *LIGHT*, with the names of the speakers.

"The Times" (November 20th), in a leading article, entitled "Psychic Research," has some comments on the recent slander case in which members of the Society for Psychical Research were concerned. It refers to "this modern form of necromancy," and while stating that "It is a recognised characteristic of science in these days that it refuses to accept John Locke's postulate that there are definite limits to the explorations of the human mind," yet concludes with the words, "Perhaps, in spite of the labours of the Society for Psychical Research, John Locke was right, after all."

The Archbishop of York, at Scarborough on November 11th, on the occasion of unveiling a tablet in memory of men from the parish who had died on active service, used these words, as reported in the "Eastern Morning News." He said, "They would always feel that just as their names were for ever preserved on that tablet, so their presence was something that they would never doubt, and they would more and more realise and make sure that they would never think of them as those who were absent, but always as those who were present—never as those who had been taken but as those who were still living."

After this preamble his Grace continued, "And you will not, in order to realise a thing so true, for one moment desire to put a matter of so much moment to the using of those strange and mysterious methods—sometimes tricks—by which it is sought to reincarnate spirits and make them material again in voice and touch. They could," he added, "make spiritual communion something so rich and uplifting and beautifying that they would never have recourse to those means which neither helped them nor gave to them a high sense of the thoughts and lives of those who were gone."

The reference to "strange and mysterious methods" comes oddly from a student of the Bible which is a storehouse of records of psychic phenomena.

The Bishop of Liverpool, in his Visitation of the Diocese, urged the clergy to teach definitely the doctrine of the Communion of Saints as the real antidote to Spiritualism. But (according to "The Guardian") he rather marred his appeal by advancing the opinion that to pray for the dead is neither lawful in public nor desirable in private. Is not communion, however, in the nature of prayer?

Mr. William Phoenix, of Glasgow, has concluded an interesting series of Direct Voice sittings at the British College. A sitter writes: "Apart from the lights which are genuine spirit lights, and the levitations of the trumpet, which happened far out of the reach of the medium, we got good evidential messages from our friends and relations who had passed over who were quite unknown to the medium, to whom we were ourselves utter strangers. The medium's principal control is an intelligence called 'Luke,' and his voice was unusually clear and powerful, without a trace of the accent which is so prominent a feature in the speech of Mr. Phoenix."

Mrs. McKenzie makes a timely comment with regard to the Phoenix sittings, pointing out that the best results were obtained with groups of people who were accustomed to sit together for psychic development. She says, "There is no doubt that our present day promiscuous circles provide very difficult conditions for a medium, and it is a great assistance if even a few in any circle can bring a united condition."

Miss Florence Schack-Sommer, of Campden Hill Gardens, is a young artist who paints the auras of her sitters. Next week (November 29th-30th) she is holding an exhibition, and a cordial invitation is extended to readers of *LIGHT*.

Describing her work to a representative of the "Sunday Express" the artist said, "I have always been interested in matters psychic, and I thought it would be interesting to record by paint the impressions I receive of my sitters." By means of the horoscope Miss Schack-Sommer endeavours to verify what she has seen clairvoyantly.

Mr. Coulson Kernahan has accepted the challenge of the Rev. George Ward, Hon. Treasurer of the International Home Circle Federation, to engage in a public debate on "The Higher Spiritualism" in a hall in Hastings.

In the course of a letter to the "Hastings Observer," expressing his willingness to meet Mr. Ward, Mr. Kernahan says, "I court and even challenge inquiry concerning the facts given in my book, 'Black Objects,' but I assumed that I should be using the weapon to which I am accustomed—the pen; and I shall be disadvantaged in a debate, in which I have never once taken part. All my experience and gifts (such as they are) are in the direction of writing. Public speaking I detest, and am indeed but an indifferent speaker. As the reverend Mr. Ward is accustomed to public speaking, and as he is the hon. official to a Federation, he is no doubt experienced in debate and dialectics. But it is a call to service and duty, so I readily accept. Though I may prove a poor debater, the greatness and truth of my cause leave me in no hesitation."

"Dagonet," in "The Referee," finds congenial exercise for his wit in the following announcements of forthcoming publications: Murray's Guide to Heaven: Compiled by the Rev. Vale Owen, with introduction by Bernard Falk. Bradshaw's Guide to Heaven: Compiled by Dr. Ellis Powell, with introduction by Horatio Bottomley, M.P. For the benefit of the uninitiated we may mention that Mr. Falk is the Editor of the "Weekly Dispatch."

Norwich has at last obtained what has so long been desired—a centre for the investigation and encouragement of Spiritualism. The hon. secretary of the "Norwich Circle" is Mr. A. Walker, 11, Tillett-road, Norwich, who will be pleased to receive offers of service from those able to help the young society.

In correction of a paragraph in "The Light House Window" last week, we should mention that "Present Day Spirit Phenomena and the Churches" (of which Sir Arthur Conan Doyle took with him a large supply to Australia) is the Rev. C. L. Tweedale's pamphlet.

Mr. Morris Hudson, referring to the observation in a recent note, "May it not be that man is a spirit here and now," reminds us of Shakespeare's sayings: "A spirit I am indeed; But am in that dimension grossly clad, Which from the womb I did participate." "Such harmonies are in immortal souls; But while this muddy vesture of decay, Doth grossly close us in, etc."

Dr. Ellis Powell's second article in the "National News" is of even more absorbing interest than the first. Here are two important statements made. The first is: "In many instances (I have heard them with my own ears) the very tones of a voice long silent will sound from the medium's lips, and the entranced form will be made to reproduce some characteristic pose or gesture as a means of proving the identity of the controlling spirit. I say that I have seen these things, and so have hundreds of investigators."

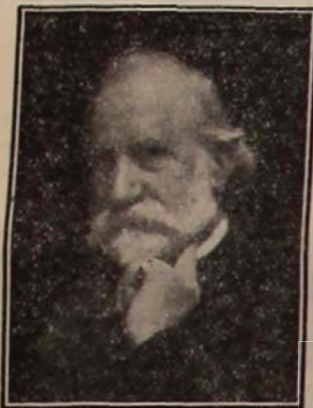
The second remark is: "I know scores of dwellers in the other world. Their personalities, their temperaments, their modes of thought, are as distinct as when they were on earth. All the telling and characteristic traits are evinced again and again as they 'come through' with cheerful greeting and a 'God bless you.'"

Mr. Ernest Hunt was the speaker at Steinway Hall on Sunday night and addressed a very large audience, taking for his subject, "From the Known to the Unknown." He based his remarks on a recent article by Mr. H. G. Wells in a popular magazine in which the novelist said that fresh marvels would come, but their explanation would depend upon what we already knew, and would be independent of any spooky atmosphere. Mr. Hunt proceeded to show that many of the facts of Spiritualism did connect with things we already know, hence that the psychic position was simply an extension of the normal. The psychic interpretation linked up the sacred and the secular, human and divine, this world and the next. "We shall never get our troubled world in order," he added, "unless we introduce something of the sane and saving grace of Spiritualism." Mr. Hunt's eloquent discourse was listened to with the deepest attention and with the utmost pleasure.



## ADDRESS BY DR. ABRAHAM WALLACE.

### IMPRESSIONS OF A TOUR IN AMERICA.



DR. ABRAHAM WALLACE.

Dr. Abraham Wallace, a member of the Council of the London Spiritualist Alliance, and president of the Society for the Study of Supernormal Pictures, is a well-known and popular figure in our movement, and thus it was natural to find a large audience gathered to hear his address to the members of the L.S.A. at 6, Queen Square, on November 18th, when he described incidents in his recent tour of the United States, with special reference to his psychic experiences. There was so much to relate that the speaker could do little more than outline what happened during his interesting tour. It was clear from his remarks that he was recognised and honoured everywhere as a high authority in the scientific, as well as the

psychic world, and international relations were certainly fostered by his public addresses and his many conferences with public men.

Mr. Henry Withall, who presided, in introducing the speaker, made a strong and well-timed reference to the fact that a scientific mind was needed for the just weighing of the evidence connected with psychic research. There was no brain so fitted for this purpose, he reminded his audience, as that of a medical man, accustomed as he was to treating all cases with meticulous care, and to observing even the smallest details with the strictest exactitude. Dr. Wallace was, therefore, eminently suited for examining psychic phenomena. Besides bringing to the study a critical brain, he had a lifetime of experience to aid him. For this reason they welcomed the opportunity of hearing him speak of his psychic experiences in America. (Applause.)

After an account of his voyage across the Atlantic, Dr. Wallace described his visit in New York to the offices of the American Society for Psychical Research, and his renewal of his acquaintance with Dr. James H. Hyslop, who was then in an impaired state of health. In Boston he went to a service at the Christian Science Mother Church, a large domed building capable of accommodating some six thousand people, and found it completely filled. At Colorado Springs he met Dr. F. B. Austin, the Editor of "Reason," and being invited to his class, addressed his pupils. At this city he met Mr. Cornwell, who introduced to his notice a remarkable book entitled "The Origin of All Things," given through the mediumship of a Mr. L. M. Arnold as long ago as 1852, only five years after the production of Andrew Jackson Davis's "Nature's Divine Revelations."

At the house of friends here he had an interesting ouija-board sitting with a father and daughter. Dr. Wallace, in describing the incident, said, "I had left the room for a few minutes and on returning, the company laughed, and said, 'A friend of yours is here who says 'What Wallace tells you, take it as true, he has a mania for truth—W. T. Stead.''" On relating this incident to Miss Edith K. Harper, formerly Mr. Stead's secretary, she remarked that it was intensely interesting, as Mr. Stead had once said to her, "Wallace is a very good fellow, but he's an awful stickler for the exact truth." This had reference to an occasion when he would not sign a report regarding some psychic experiments in which they had been engaged because the results were not completely to his satisfaction.

At Denver he visited an old Scotsman, Mr. Martin, who was reported to be a psychic photographer. He had a sitting, but there was no attempt at test conditions. Mr. Martin did not develop the plates in Dr. Wallace's presence, declaring that it was by the advice of his guides that they should remain in the dark slides until next day. In the result sent to him there were three psychic "extras," but none was recognised.

At Los Angeles he found that his arrival had been anticipated by his friend Dr. Austin, and on opening a newspaper on the Sunday morning he discovered that he was announced to give an address at the Ramona Hall, and that the subject was "Sir Arthur Conan Doyle and the Vital Message." That was the first intimation he had received of the matter. He spoke to a crowded audience, and many were unable to gain admittance to the hall. Advantage was taken of this opportunity to convey the greetings of the London Spiritualists, and to describe what was being done in the movement in England. It was at Los Angeles that the venerable Dr. J. M. Peebles, in spite of his being ninety-nine years of age, came out in the evening to preside at a public meeting in a large hall where Dr. Wallace gave an address.

American newspapers had been publishing reports of the alarm created in Church circles by the spread of Spiritualism in England, and Dr. Wallace took this sub-

ject as a text, drawing attention to the analogy between primitive Christianity and modern Spiritualism. Afterwards he received many letters thanking him for his address. The speaker gave details of visits to many prominent sensitives in America. Of the Spiritualistic movement in that country he said that it was rather inclined to rest on a materialistic basis. On the whole, it was below the level obtaining in this country.

Dr. Wallace referred to the necessity for establishing a Psychical Laboratory, a proposition which was advocated in the Society for Psychical Research as long ago as 1894. He added, "I hope that our London Spiritualist Alliance will before long have one of the rooms in our premises here fitted up as such, and I am quite sanguine of this now that we have guiding our affairs on our Council two such organisers as Mr. H. W. Engholm and Dr. Ellis Powell." He had been associated with members of the old Psychological Society in experimental work, such as using the dictaphone for recording the Direct Voice. As president of the Society for the Study of Supernormal Pictures—so-called spirit photography—he could tell them that wonderful results were being obtained, such as might ultimately help to explain these interesting productions. Money was needed for the purchase of delicate instruments, but he trusted that at no very distant date that defect would be remedied. Good sensitives, of course, were required, but he believed they would be forthcoming.

In concluding Dr. Wallace expressed the belief that the millennial time, when all would try to live in bonds of loving sympathy, would come all the sooner when people generally realised that after so-called death there was not annihilation, not even a merging into some super-conscious ocean of existence, but that there was a survival of personal consciousness beyond the veil. It was that knowledge that their Spiritual Science and Philosophy had practically demonstrated. That was what Spiritualism could show to anyone who would take the least trouble to inquire into and investigate its records. The members of this Society could bring this knowledge to the people of the ordinary work-a-day world in this time of disturbed conditions in the awful aftermath of war.

He had become a member in London of the English Speaking Union, whose aim was to bring together the inhabitants of the two countries and thus hasten the happiness and prosperity of the entire human family. That was a consummation in which they as Spiritualists could play a most important part. (Applause.)

DR. ELLIS POWELL said that he fully shared Dr. Wallace's sentiments with regard to the desirability of a closer union between the two great English speaking peoples. If they could create a firm and well cemented understanding between those peoples they could dominate the whole future of the civilised world. The component parts of our Empire were daily becoming stronger, and looking out not only to the horizon of this world, but to another. He was perfectly convinced that in the next fifty years they would not only see the component parts of the Empire exerting on one another the best form of emulation, but a similar impulse coming from the other side of life; so that not only would a mutual encouragement be exerted on one another, but such encouragement would also be given by great intellects of the past enriched with the social and spiritual science they had gained in the larger life. In order to get the necessary tranquillity to bring about such results there could be nothing finer than a thorough understanding between Great Britain and America. (Applause.)

### BRITISH COLLEGE OF PSYCHIC SCIENCE.

Mr. Percy Street's course of lectures at the British College on "The Auras of Celebrities" is attracting the keen interest the subject demands, especially when dealt with by such a capable exponent.

Major R. E. Spencer's lecture at the College on December 1st on "Private Experiments in Psychic Photography" should be well worth hearing. Particulars will be found in our advertising columns.

Miss Maud MacCarthy is to deliver a course of three lectures at the College on "Preparation for Higher Forms of Mediumship," starting on Tuesday, November 30th, and continuing on December 7th and 14th. This is a subject with which Miss MacCarthy is well fitted to deal, and her own interesting experiences will no doubt be referred to in her discourses.

Of the song, "There are No Dead" (words by Miss Elsie Wright and music by R. M. Harvey) recently alluded to in LIGHT, and of which advertisement will be found on another page, we learn that specially bound copies have been accepted by the King and Queen.

SCIENCE seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly, wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all costs to do this—HUXLEY, writing to a friend.



## THE PASSING OF LORD GLENCONNER.

A STUDENT OF PSYCHIC RESEARCH.

We regret to announce the passing of Lord Glenconner, which took place at his London residence, 34, Queen Anne's Gate, Westminster, on Sunday last. He underwent an operation recently, and appeared to be progressing favourably, but heart failure occurred on the date mentioned.

Lord Glenconner was born in 1859. In 1906 he succeeded his father, Sir Charles Tennant, as second Baronet, and five years later was created Baron Glenconner of Glen, in Peebleshire, of which county he became Lord Lieutenant in 1908. He was educated at Eton and Trinity College, Cambridge. In 1895 he married Pamela, daughter of the Hon. Percy Wyndham. He leaves three sons and one daughter, his eldest son having been killed in action in 1916. The peerage and baronetcy pass to the second son, the Hon. Christopher Grey Tennant, 21 years of age, and until recently a sub-lieutenant in the Royal Navy.

Lord Glenconner was keenly interested in psychic research and was present at the farewell luncheon to Sir Arthur Conan Doyle on July 29th. Last year (June 22nd) he presided at a lecture of Sir Arthur's at the Queen's Hall, and on that occasion made a notable pronouncement of his views.

Lord Glenconner at the outset expressed his pleasure at being on the platform not only to support Sir Arthur Conan Doyle in the work he was so strenuously undertaking, but also to say a few words on a subject that was exercising the minds of so many people. He said, "It is a subject that has interested me for some years past and one aspect of which has been brought vividly upon my notice during the last three years." The path of wisdom, he declared, was that of an open mind and an ordered judgment; the path of knowledge that of observed fact and inductive method. Only by an accumulation of facts tending to show that mind works independently of the physical organism could the scientific materialist be met on his own ground.

Speaking of Spiritualism he said, "I regret the attitude the Church holds towards this movement. To maintain, as she does, a rigid inflexibility in the face of the great mass of evidence that is daily accumulating—evidence that shows communication between the two worlds to be possible—is to chain herself to a rock in a rising tide." He considered that in fighting the Higher Spiritualism the Church was fighting a benefactor. Much of the misapprehension arose from a confusion of the two aspects of Spiritualism—the phenomenal and the ethical sides. The attitude of some scientists to this subject provided one of the anomalies of human nature. It was the spectacle of a group of men, claiming to be seekers of knowledge, yet along this particular road closing their minds to serious investigators in a thoroughly unscientific manner. Yet they dared to express their views. He contrasted with this such investigators as Dr. Schrenck-Notzing and Dr. Crawford, who were willing to give fifteen or twenty years to a close study of the phenomena before they opened their lips or took up a pen.

Lord Glenconner concluded: "I stand on this platform to-day to tell you that I know communication with those we call dead is possible; that I believe it to be permitted, and that I have learnt it is equally consoling to those who have passed on as it is to us who remain."

"I have arrived at no hasty conclusion in the matter. It is not in my nature to do so, but the evidence I have obtained I consider to be conclusive, and I hold my belief in a better world assured."

"Man, in his long journey, has taken many wrong turnings upon the road, but none that has led him into more rocky and barren country than this misprision of the true nature of death."

"Let me glance at one of the results of a right understanding of it."

"I have seen the currents of home life once more take up their accustomed flow, lit by the sunshine of well-remembered and recovered characteristics; deepened, moreover, by serene tranquillity; so that it has been, at times, almost as if the great affliction had never been. I have seen the tears of desolation changed into the tears of joy, and I take this opportunity to publicly attest my recognition of the unchanged energy and undying affection that have compassed this."

"And is this consolation—I ask you—this balm of the spirit, is this the outcome of an evil thing? Do we gather figs from thistles? By the fruit shall you know the nature of the tree. No, death is not the last enemy that shall be overcome, for death is a process of Nature; it is the separation of death, that to some of us has already been greatly mitigated, and which, one day, may be abolished from the earth. I find it more in consonance with my conception of a Divine love that this should be so. Death is a gateless barrier. Such of us who know this, on each side, walk through."

"The separation that exists between this world and the next exists, I say, because of our ignorance, and not by the decree of God."

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### Sanity in Sex. By W. J. Fielding. 10/6 net

**THE NATION:** "Doctors are urged, even compelled, to keep their learning to themselves; laymen are left in an ignorance abominably enforced by the dogma that there are two loves, that of the spirit and that of the body, and that the two have no imperative connection. Mr. Fielding attacks this dangerous dualism at every point."

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### (2) THE SECOND EDITION of The Initiate. 7s. 6d. net.

The extraordinary interest that is being shown in this book is not surprising. It presents the veiled history of an Adept who worked in England until a few years ago, but hid his identity for the convincing reasons stated in the book, the writer being one of his disciples. *The Athenaeum* says that "Whatever may be the source of his inspiration, its effect has undoubtedly been to make for the writer's happiness, and promises many a reader's also." The deeper aspects are dealt with in the latter half of the volume, and the result is stimulating.

### The Psychic Research Quarterly. No. 2

contains an article by **DR. W. J. CRAWFORD**, written just before his death, on "The Psychic Structures at the Goligher Circle," illustrated by 8 photos taken by him; an important article by **MR. KENNETH RICHMOND** on "The Powers of the Unconscious"; and many other papers. 3/6 net (post free, 4s.).

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## UNKNOWN PSYCHIC "EXTRAS."

CAN OUR READERS RECOGNIZE THEM?

As promised in last week's issue we give on this page further reproductions of unidentified spirit "extras," and as the two portraits shown last week have not yet been recognised we reproduce them this week in the hope that some new reader may know one or other of them. The four faces shown in the ovals have been enlarged from the original photographs, and the sitters have been eliminated entirely by us, so as to give the psychic "extras" as much prominence as possible. We again state that all these photographs were taken under the strictest test conditions, and for those of our readers who have not experimented in this branch of psychic research, and who are unfamiliar with

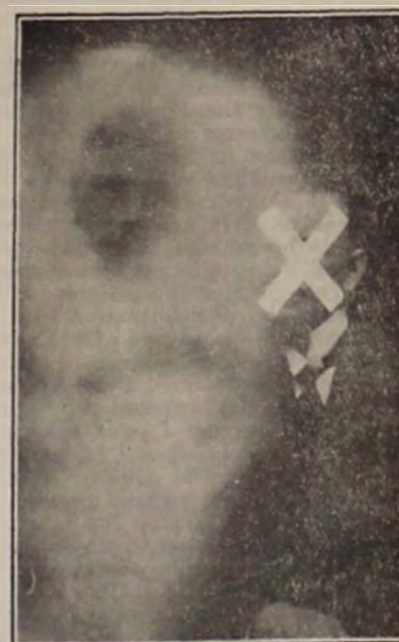
the phenomena, we will describe exactly what happens when a sitting of this kind is undertaken, and what is the full meaning of the term "test conditions." The person who is making the experiment brings with him to the photographic studio or apartment to be used for the experiment an unopened packet of plates which he himself has purchased. The packet is opened in the dark room by the sitter, the plates are selected by him, and placed in the slide, and the slide again adjusted in its position in the camera. The sitter poses before the camera in the ordinary way. The medium, standing by the camera, operates the shutter. The sitter then removes the slide, and proceeds



From last week's "Light," still unidentified.

with the development of the plates. It will be seen from this that it would be impossible for the medium to attempt to substitute a plate, or by any means known to photographic science superimpose a portrait on the negative. At all these investigations there is one rule that, apparently, must always be observed—the medium must hold the packet of plates in his or her hands for a moment before they are opened. This is always done in full view of the sitter. Again, the presence of the medium at the actual exposure of the plate in the camera is vital to the success of the experiment. We are shortly giving a series of articles by Professor James Coates dealing with these deeply interesting phenomena. He has published at least one of the standard works on this subject, and is regarded as one of the leading authorities. We shall welcome any photographs of this character from our readers, with a view to publishing them, and there is no doubt that this region of psychical research will prove in the near future to be one that will bring home more directly than any other the scientific proof of human survival.

All communications respecting this page addressed to the Editor must be accompanied by a stamped addressed envelope for the return of MS. and photographs if enclosed.



### UNIDENTIFIED PSYCHIC PHOTOGRAPHS.

Mr. J. Arthur Hill ("Claremont," Thornton, Bradford) writes:—

Your idea of printing reproductions of unrecognised forms obtained by photography is a good one. It seems to me that there is a possible explanation of the large percentage of unrecognised among these extras. In my own sittings with the clairvoyant, Mr. A. Wilkinson, I have occasionally found that spirits connected with my last visitor turned up, the visitor apparently having left more or less of his "influence" behind him. The spirit was sometimes described as looking round for someone who was not there. May it not be that a sitter with a medium for psychic photography may similarly leave some "influence," and that his spirit friends may get themselves photographed belatedly on the plates of the next sitter? It would be interesting and perhaps very instructive if mediums of this kind would keep prints of all successful photographs, in chronological order. If these were kept systematically, in

albums, sitters would be able to consult them on later visits, and might find recognisable forms on plates exposed after their own sittings. Recently I got an unrecognised extra on a plate at Mr. Hope's; I should much like to see prints of the photographs taken at the next few sittings, and possibly my extra would be recognised by a sitter who had been just before me.

While on the subject I should like to say that Mr. Barlow, of Birmingham—who recently wrote to *Light* in reply to a letter of mine about the faking of photographs with quinine sulphate—has sent me photographs in which he has succeeded in producing a visible image of an invisible quinine sulphate inscription. I accordingly retract my opinion that this is impossible. Why my quinine sulphate did not work I do not know; perhaps it was impure, or too pure—success may depend on the presence of traces of some impurity. Of course, as Mr. Barlow indeed says, this curious property of quinine sulphate does not account for most psychic extras; for the sulphate inscription must, on an ordinary plate, come out darker than its background, while most psychic extras are light against a dark background.



## MESSAGES FROM THE LIVING.

BY MRS. FRED. MATURIN

(Authoress of "Rachel Comforted.")

Miss Lily Dougall, in passing opinions at the Church Congress upon Spiritualism, of which she seems to know very little, finds humour in the incident of a spirit anxious to send her a message, which spirit was "still alive." Never having yet heard of a spirit that was anything but very much "alive," whether in the body, or out of it, one can only wish, as we so often do, that people would study their subject before making themselves foolish. Miss Dougall seems to be very fogged over things. But anyhow, messages from spirits still in the body are not rare.

During the years of my communications with my child, as related in "Rachel Comforted," we had one day the following experience while sitting at the planchette talking to my "Sunny." This, and the occasion when the little boy "Cyril," who had passed over, got hold of the planchette and refused at first to go, were the only times in all the years of communication that we ever had any interference at all. This incident is not related in "Rachel Comforted."

It was one afternoon during the Anglo-Boer War. We were talking to "Sunny." Suddenly, we distinctly felt that the little board was controlled by some new personality, and the character of the handwriting, movements, and everything suddenly changed. In the very middle of a sentence being written by Sunny, a violent jerk occurred, a pause, and the planchette wrote in large characters, "Steppie, Steppie, Steppie." I was startled. I knew who it was. "Steppie" was the pet-name given to me for many years past by a step-relation. I had not seen her for some months and I knew she was living on the Continent. I also knew that her son was fighting in South Africa. Being at that time more or less new to the subject, I decided she must have passed over. I asked a question. All I got was "Steppie, Steppie Steppie," as if in deep distress, over and over again. I, therefore, asked, "Are you dead?" The planchette literally dashed itself angrily upon the paper, tearing a hole in it, and then wrote, as if indignantly, "NO." Then it began again, "Steppie, Steppie," in a most persistent and mournful way. Sunny, I should add, got in a word now and then, and said, "What's the matter? Who is it, mother?" He did not seem able to see the intruder. Finally, the "Steppie's" ceased, and we resumed our conversation, Sunny much relieved as, of course, we were, although interested.

That evening I wrote to my relation giving her the day, hour, etc., and believing she might be "dead," I addressed the envelope to her husband. The reply, however, came from the "alive spirit" herself, saying she was still in the body, and on that same day and hour, was in great anxiety for her boy in South Africa, and so she had tried earnestly to will me to go to the War Office for her and make enquiries. (The boy came safely out of the war eventually.)

So here is a clear case of a spirit in the body trying to send a message from a distance, and our receiving it, or, at least, a part of it.

## THE GOLIGHER CIRCLE.

Of observations of physical phenomena we possess abundant record, but very little purposeful scientific investigation has been carried out, principally for the reason that these phenomena have been uncertain and unexpected.

It is the great and unique value of the manifestations produced through Miss Goligher that the directing Intelligences have had the wisdom and intelligence to understand the importance of producing effects according to pre-arranged plan, thus enabling them to be studied by methods analogous to the laboratory methods by which the secrets of matter and of force in the physical universe have been investigated with so much success.

In these phenomena we have apparently an exhibition of hitherto unknown properties of matter and of forces which from the point of view of pure science is as important as the first discovery of electricity or the first discovery of the properties of radium, but there is this added urgency that for their investigation we are dependent on a rare and unusual human organism.

It seems therefore of much importance that the existing opportunity for investigation should not be allowed to pass, and it is greatly to be hoped that someone as learned and competent may be found who shall carry on the experiments so ably conducted by the late Dr. Crawford. It might possibly be ideal if the research could be carried out by a small committee of three, of whom one might be an electrical engineer and one a medical man.

The engineer would devise and prepare the apparatus required for different kinds of experiments, while the doctor would find much of interest in recording the physical and nervous condition of the medium during and after the production of phenomena, and possibly even in the investigation of the nature of the ectoplasm. In any case, however, it must be borne in mind that research cannot be carried out without money, and it is to be hoped that some of those who are interested in the subject and who understand the importance of scientific experiment, may form a small fund to cover the expenses of research.

C. E. B. (COLONEL).

THE SPIRITUALISTS' NATIONAL UNION:  
AN APPEAL.

The Spiritualists' National Union have sent us "An Urgent Appeal" signed by Messrs. Geo. F. Berry, E. W. Oaten, T. H. Wright, and R. H. Yates, the President, Vice-president, Treasurer, and Secretary respectively. After referring to the fact that there are between three and four hundred Spiritualist Societies in this country, the appeal proceeds:—

"These Societies have sought to strengthen their position by organising themselves into Unions.

"The general history of all the Unions has been one of struggle and sacrifice. There have been associated with each Union men and women who have given of their best, and their story of the service and sacrifice will never be written.

"They have responded to the urge of the Spirit and worked for great ideals against tremendous odds, they have waged a great fight against opposition from the Churches.

"It might truly be said of them 'They suffered all things, dared all things, that truth might run and be glorified.' They laboured. We have entered into their labours. They blazed a track through the dark lands, and they have left us all the possibilities of victory.

"But if we would reap all the fruits of their labours, if we would achieve all they hoped for, struggled for, and suffered for, then we must have a much stronger organisation than we have at present. We have to-day got machinery, but it needs driving power.

"Every Union is struggling with financial difficulties, work is waiting to be done, the machine is ready for the work, but we are financially weak. Yet there are thousands in our movement and thousands of others who have received blessings from our gospel who could help without depriving themselves of a single necessary, and if we all rendered according to our capacity, all difficulties would be removed. There are hundreds of towns and villages where the gospel of Spiritualism has not been preached. Letters are reaching us frequently asking for help to open new Centres in new districts. Some of the appeals are very urgent, and some even pitiful, but we are hindered in our propaganda for lack of funds, and many other Union activities have to be curtailed for the same reason.

"The future is ours if those who can help will help, and money is urgently needed. Remittances will be gratefully acknowledged by Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge."

A sign of  
Long Life

DO you habitually wake up with a keen appetite and a clean tongue? This is the surest sign that you are destined for a ripe old age. For it is the digestion that makes for long life more than anything else.

The best and most natural way to keep your digestion in perfect order is to take freshly-made mustard at every meal. It creates a healthy appetite and it is a wonderful aid to the assimilation of food.

**Colman's**  
D.S.F. Mustard



## AN ECHO OF ARMISTICE DAY.

BY A MEMBER OF THE S.P.R.

As illustrating the feeling aroused "on the other side" by the remarkable and unique celebration in London on Thursday, November 11th, the following record taken down that same day from the lips of an amateur entranced medium may be of interest.

The medium is a lady who has only recently, after some months of trial, acquired the power. She lives secluded and quietly with her sister, who made the record, at a distance from London. It was written out and posted on the evening of Armistice day, before any papers had been seen. This was done in case there was anything evidential in it. The only evidential points obvious are—the fine day (correct), no mishap (correct), the Lifeguards' armour (correct), and the coffin laid on the flag (uncertain). The communicator was a deceased uncle of the medium, a preacher in the Church of England, and he was represented as taking the place of a young relative who had been expected to control and communicate, but who gave way.

After some struggles to speak, lasting quite a long time, the recorder reports that the voice began and became clear and ringing—a deep eloquent voice, very impressive to listen to. The recorder (i.e., the sister, who is a stenographer) felt a special urge to get it written out and posted before any normal information was received; and this was accordingly done. The following is the contemporary record complete—only names changed:—

[The voice was clear and ringing; the communicator held the recorder's left hand in both his to start with.]

We have come together to-night to try and show to you one of the most wonderful sights that has ever been seen. You mustn't worry, Lucy; I wanted someone else to take my place but they decided otherwise.

[I interpret this as meaning that an uncle, a clergyman, was speaking, though he had wished Gilbert to do it, for my sake. The medium afterwards said she had "expected Gilbert, but that Uncle had taken it instead."—Recorder.]

Look yonder. See the sun rising up in a red glow. Gradually coming higher over the trees, and throwing across the grass the shimmer of diamonds. Gradually you hear the birds begin their twittering in the leafless trees. Now comes the buzz of a town awakening, louder and louder it grows. There you see your first 'bus, filled with workers. Now you see your first pedestrian walking along slowly, obviously feeling that to-day is a day beyond all other days.

Now the roads begin to fill. People stop here and there to take up their position for this gorgeous sight. Wherever you go they hurry along all bent in one direction.

Every house you go into you find some member, if not all, prepared to give to their Dead the greatest honour they can.

As the morning creeps on, so the crowds creep up.

Now you see police, mounted, galloping, trotting along the streets. Here and there street urchins still playing; wanting to see the sight not realising what it means, but knowing that something, something that interests their elders, something that makes these crowds come, is happening to-day.

The time is drawing near, the crowds are talking; you hear a rush through the air. Yet it isn't a crowd that is full of laughter. It is one serious and sad, and yet happy for their Dead. An orderly crowd. People of every station in life taking their chance.

Now we come to that wonderful place. And we see the people coming into church. Many of them feel alone, and yet many have "dead" with them.

The church (no, no) the Cathedral fills up, and the people pray to their God.

You see no inattentive face, no casual looker-on. They are all there to be with their Dead. All there to help to honour not only this one but every one. (Pause.)

Now, as we come along the streets, we see two, three, four or five police, mounted, slowly trotting along. The harbingers. (Pause, and difficulty in going on.)

Now we hear the distant tramp of many feet. The crowds begin to hush; there is an expectancy as they crane to see what comes. There is no— (Difficulties again, and I think the rest of the sentence given up in despair.)

Now a regiment marches past, and the hush deepens.

Now we see the Lifeguards in their glittering armour, and there's just the sound of hoofs on the pavement.

Then comes that gun carriage, hats off, and not a sound to be heard. (Pause.)

(Signs of difficulty in giving out the message.)

Now it has passed, and it leaves in its wake a hush even deeper than before. Here and there you will see and you will hear the sob of some woman in distress. But no one minds.

Tears roll down any cheek, no one thinks it shame.

Past you roll troops, carriages, people, men on horseback.

But they roll past without much notice taken. England's thoughts were bent on that one gun carriage.

Now the strain is over in that quarter, and you hear a murmur arise, and people with wreaths and flowers push their way towards their goal. (Pause.)

Now we come to the Abbey. Troops line each side, and stand at attention, as the coffin is carried up, past the

crowded aisles. There is no craning of necks, everyone just waits for it to pass.

Now the choir joins the procession—(difficulties again)—and it is laid (pause) on the flag that England glories in.

Now begins that wonderful service—the most beautiful service that we can imagine. The words have a meaning to everyone; it isn't only one or two; the whole congregation have a right in that coffin.

There's a feeling of sadness, and yet not depression. It is a sadness that is almost a joy, for everyone in that Abbey feels that the nation is honouring their Dead.

(In a whisper—the rest had been quite clear and ringing—the medium said) "I can't go on any more."

## APPENDIX.

On coming to, the medium said:—

"I'm sorry it couldn't finish, but it took so much out of me at the beginning. If they hadn't been so long, I could have done it, but it just gave way."

"I just wish I could have finished it. They were getting so worried. I know there was more to come, but the power gave out."

"It was Uncle John. I sort of expected Gilbert, but it came into my head that Uncle was there, because he would be better at it. I was nervous to begin with. If they hadn't told me before what to expect it wouldn't have mattered. I was too anxious."

"I can't remember anything about it now." (6.10 p.m.)

Recorder: "I suppose it's no use trying to finish it now."

Medium: "No. I think it was their own anxiety, the anxiety on both sides to get it through. I tried to calm myself down, I was so afraid I would lose it all."

[An effort was made on Saturday, November 13th, to complete the record, but it failed completely; and only then did either medium or recorder look at newspaper accounts.]

## AN APPRECIATION.

We thank our contemporary, "The Birmingham Express and Star," for the following:—

"We have received a copy of **LIGHT**, the well-known journal of spiritual, psychical and mystical research, which now appears in an enlarged form, with an illustrated cover. The price has been increased to fourpence, to meet increasing cost of production—but readers will be sure to feel that in its present form **LIGHT** is not only more interesting, but better equipped to serve the cause it has so ably espoused. It is very essential that the meaning and message of Spiritualism should be handled wisely and by the very best authorities. **LIGHT** in its new form will be able still to fulfil this requisite, and at the same time give wider notice to the newer developments, and the increasing interest in Spiritualism manifested in so many ways. The importance of the subject to humanity is now acknowledged. No one need fear honest inquiry, and **LIGHT**, which justly claims to be unique in the journalism of our time, is continually gathering up all that is vital to the subject."

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## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena &c., in fact, everything within the range of our subject on which they require an authoritative reply. Ever week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply

### COMPENSATION IN SPIRIT LIFE.

To G. R.—Yes, there is compensation for all the wrongs suffered here. Reason tells us that, for in Life everything is adjusted and equalised sooner or later. It is a natural law.

### THE DIRECT VOICE.

H. H. (Chelsea) refers to my address on the Vale Owen script at St. Thomas's Vicarage, when a question was raised as to the medium's personality colouring a message, and asks whether this would apply to the Direct Voice. In my experience, yes, as with other forms of mediumship there are degrees of independence. When the conditions are unfavourable the voice and the message seem to be closely identified with the medium, so much so as to occasion suspicion amongst those unfamiliar with the phenomenon. But in the best conditions the voice and the message are so characteristic of the communicator and so utterly unlike the medium as to be thoroughly convincing.

### SHOULD WE VISIT MEDIUMS?

The same correspondent, alluding to some advice given by a clerical friend, who, while accepting the facts of Spiritualism, discountenances visits to mediums, expresses his perplexity. What would I advise? It seems to me a matter for individual judgment. Like her clerical friend, I am not in favour of wholesale resort to mediums, especially as it tends with some to become a habit which does not advance their spiritual progress in any way, and may indeed retard it, for it is so often made a matter of receiving external communications and seeing "signs and wonders" which are far from being at the root of the matter in Spiritualism. And, of course, a good deal depends on the kind of medium. Some mediums are instruments for teachings of a high order, and those who resort to them for the sake of study and advancement are profitably employed. But if it is a question of gaining conviction through the mediums who give tests and proofs of human survival, well, once the inquirer has received the needed demonstration that should, as a rule, be sufficient. He will do well thereafter to make the demonstration a starting point for higher developments of mind and soul.

### HADES AND GEHENNA.

It seems necessary to expand a little on my reply last week to W. M. by adding that Hell is from a root meaning "to hide," so that Hell is literally "the hidden place." But as it is always used nowadays to indicate a place of fire and torture I took the word *Gehenna* as coming nearest to the generally accepted idea. The Hebrews had another word, *Sheol*, which was the equivalent of the Greek *Hades*, the

abode of shades or departed spirits. Spiritualists know that there is a higher world and a lower world, and that the old fanciful ideas, although not without truth, have to be differently interpreted.

### WHAT IS A GHOST?

Lady Clerk sends me a quotation from Max Müller's "Last Essays," in which he expresses the view that no one has ever seen a ghost, since any ghost that is visible to our eyes must be something material. The Professor, however, overlooked the question of clairvoyance which confers the power of seeing spirits, and even if he did not believe in it the question still arises—what is a ghost? As *LIGHT* has pointed out frequently, a spirit must have a body, and that body must be substantial in some sense, however far beyond our ideas of what constitutes material reality. Spirits are often quite unaware of the presence near them of human beings. To them we are the "ghosts" and they the really solid and substantial figures.

### AURIC LIGHTS.

The light which C. Havre tells me appears in varying colours over her hand when, as she says, engaged in automatic writing, may be an auric light such as is sometimes seen in psychic experiments. The aura which surrounds every person and is usually visible only to clairvoyants, ranges from dull grey or black in lower forms to radiant "living" hues answering to the condition of health or the degree of spiritual unfoldment of its possessor.

### PSYCHIC CONDITIONS AND SPIRITUAL STATES.

K. G. writes to me raising the question of higher and lower forms of the psychic condition. This, to treat it fully, would take several pages of *LIGHT*. For the present I would merely say that both higher and lower states seem to involve forms of trance. But while one is accompanied by evidences of personal control or influence from the other side, in the other the consciousness of the subject seems to be raised or exalted to what has been called the "superior condition." There are many examples of this latter in the history of the saints and mystics. It is sometimes accompanied by ecstasy and in some instances the subject has been lifted from the ground (levitation). It has been described under the name of "cosmic consciousness" as indicating a state in which the conscious self has passed beyond all purely personal limits. It would be impossible to explain these things—our knowledge is insufficient. But we might distinguish between them by using the term "psychical" for one and "spiritual" for the other.

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## THE CREDULITY OF MR. McCABE.

A MEDIUMS' DIRECTORY WITH ABOUT 3,000,000 REFERENCES!

By DR. ELLIS T. POWELL, (late Editor of the *Financial News*).

Mr. McCabe is as disappointing in this book\* as on the platform at the Queen's Hall in the famous debate with Sir Arthur Conan Doyle. I had read his monastic experiences with keen appreciation, as well as his "Story of Evolution," in many ways the best thing he has done. And I expected a really scientific attempt to analyse the phenomena and the principles of Spiritualism. Instead of that, all that we got was, in effect, a reiterated plea that everything which is said against Spiritualism is true, while all that tells in its favour is delusive, or fraudulent, or false.

This is Mr. McCabe's method in the present volume. Wherever the observers of the past have been satisfied of the honesty of psychic demonstrations, Mr. McCabe has some fatuous "explanation" to offer. In most instances the "explanation" is harder to accept than the psychic hypothesis. For instance, writing of Angelique Cottin, the French "electric girl," he tells us that "chairs and tables went over, furniture moved about, in full daylight, under the very noses of the men of science." In the end, he adds, "it was found that she had developed a remarkable power in the muscles of her legs, and could throw over a heavy table with them, under the eyes of a crowd of observers, without being detected, unless she was watched very closely." What sort of "observers" must they have been who, even when assembled in "crowds," could not detect a girl turning a table over by the use of her legs, but put the phenomena down to some occult force? Were the observers half-blind imbeciles? So again, in relation to Crookes's experiments with Home, Mr. McCabe thinks that Home had "something attached to his foot" by means of which he fooled the scientist. Has somebody been fooling all the astronomers, in the same way, at every alleged transit of Venus? Can it be that waggish students have drawn a split pea across the lens of the telescope so that the "transits" have been just trickery and no more!

Yet Mr. McCabe, who thinks everybody else has been fooled, rushes headlong into the most untenable positions in his anxiety to make his case. Let us analyse one gem of fathomless credulity, first quoting Mr. McCabe's own statement from page 191 of his book:—

"There was in circulation among the American mediums at the beginning of this century a 'Blue Book' of an extraordinary character. It was a directory, or Who's Who? of people who were apt to consult mediums, and the details were collected by the mediums themselves in the course of their travels. Quite trivial details about the relatives, especially the dead relatives, of a man or woman were included: such as that a dead son had had a gold filled tooth in such a position. These are precisely the details which are impressed upon us as most evidential in Spiritualist literature. The total number of names in the book is not given, but it is said that there were 7,000 names (with details) for Boston alone. Each medium had previously kept a diary, and apparently about the end of the last century they co-operated in the very useful collective enterprise."

Has Mr. McCabe considered for one moment the utterly preposterous character of this assertion? Let us take him, point by point. There were 7,000 names (with details) for Boston alone. Now the population of Boston at the time mentioned was over 500,000, of whom more than 100,000 would be adults. Of what use would be "details" of 7,000 for the purposes of systematic fraud upon fourteen times this number of people, any one of whom might enter the séance room at any moment? Look at the legend in another way. The total population of the United States at that time was over 62,000,000. Of these, say, 14,000,000 would be adults. Now assume, for a moment, that "details" of 7,000 out of 100,000 were required for purposes of mediumistic fraud. Then the mediums, in their "travels," must have collected, over the whole of the United States, the names of a total of 1,000,000 people (say one-fourteenth of the adult population) who "were apt to consult mediums." This would be the same as the proportion at Boston. Minute particulars (even to the gold filling of the teeth) were got together "about the relatives, especially the dead relatives," of these persons. Allow two "dead relatives" to each, then your directory must contain the 1,000,000 original names of people "apt to consult mediums," plus the names and minute particulars of 2,000,000 of their dead relatives. Was this Who's Who, with its 3,000,000 references, ever put into type? If so, what sort of a series did it make? The English "Who's Who?" a portly volume of 2,500 pages, contains some 30,000 biographies. Mr. McCabe's mediums' "Who's Who?" would have to consist of 100 volumes, each of 2,500 pages. Who paid the colossal expense of printing it? Can Mr. McCabe produce one single volume of it? Did the mediums, as they travelled, take the whole 100 volumes with them, or only the section appropriate to the State or city which they were visiting. How was this colossal compilation kept up to date? People are dying all the time, and to maintain the usefulness of a directory of "dead

relatives" a new edition would be wanted at least every two or three years. Has Mr. McCabe the vaguest idea of the expense and labour involved in a new edition, with corrections and additions on every page, of a directory consisting of 100 volumes of 2,500 pages each? Yet he has the assurance to suggest that mediums, a notoriously impecunious class, were so bent upon fraud, and so well equipped financially for its performance, as to be able to maintain a staff 100 times as large as that which produces the English "Who's Who?" and to bring out the necessary editions of a colossal work, at a cost which would be under-estimated at £100,000 apiece. And the critic who swallows this tale goes on to talk about the "fantastic speculations" of other people!

Mr. McCabe is not merely credulous. On occasion he can be spiteful, see page 239:—

"I found that seven hundred people, in a Welsh village, paid heavily to hear Sir A. Conan Doyle; the local Spiritualists reaping the profit, of course. Six hundred paid more moderately, a few weeks later, to hear me criticise him."

Well, who reaped the profit of Mr. McCabe's address? The local Rationalists? But there is no sneer at them, as at the Spiritualists for using the profit in furtherance of the cause which is dear to them. Mr. McCabe's language comes near to suggesting that the local Spiritualists put the profit in their private pockets, but I cannot believe he meant to go quite as far as that.

One cannot take these ebullitions seriously. It will do Spiritualism good to be analysed and dissected by a first-class critic, holding the balances evenly, and striving hard to aid the yearning eagerness of multitudes. But whenever that critic may ultimately come, it does not look as if his name would be McCabe.

### "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in our previous issue, we have to acknowledge, with thanks, the following sums:—

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Amount previously received	...	...	24 13 0
Colonel Macdonald	...	...	10 0 0
			£34 13 0

We regret that in our issue of the 13th inst the name of Mr. Thomas Hudson, who subscribed £1 to the fund, was mistakenly printed as "Thomas Hodgson."

The portrait of Mr. F. Bligh Bond on page 402 of last week's LIGHT was from a photograph by Messrs. Elliott and Fry.

DR. GELEY's new book, "From the Unconscious to the Conscious," translated into English by Mr. Stanley De Brath ("V. C. Deseris") can be obtained at the office of LIGHT for 17/6, post free 18/3.

### TO-MORROW'S SOCIETY MEETINGS.

TO-MORROW'S notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Annie Boddington.

Peckham.—Lausanne-road.—3, Naming Ceremony by Miss Estelle W. Stead; 7, Mrs. Cannock.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Gordon.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Scholey; 6.30, Mr. Ella.

Walthamstow.—3, Vestry-road (St. Mary's-road)—7, Mr. Percy Mills. Thursday, 7.30, Mr. Elliot, R.A.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mrs. M. H. Wallis.

Woodwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum; 7, Mr. H. Boddington. Thursday, 8, Mrs. M. Gordon.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social and Dance. Sunday, 11, Mr. Geo. Prior; 7, Mr. A. Lamsley. Wednesday, 8, Mrs. Graddon Kent.

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